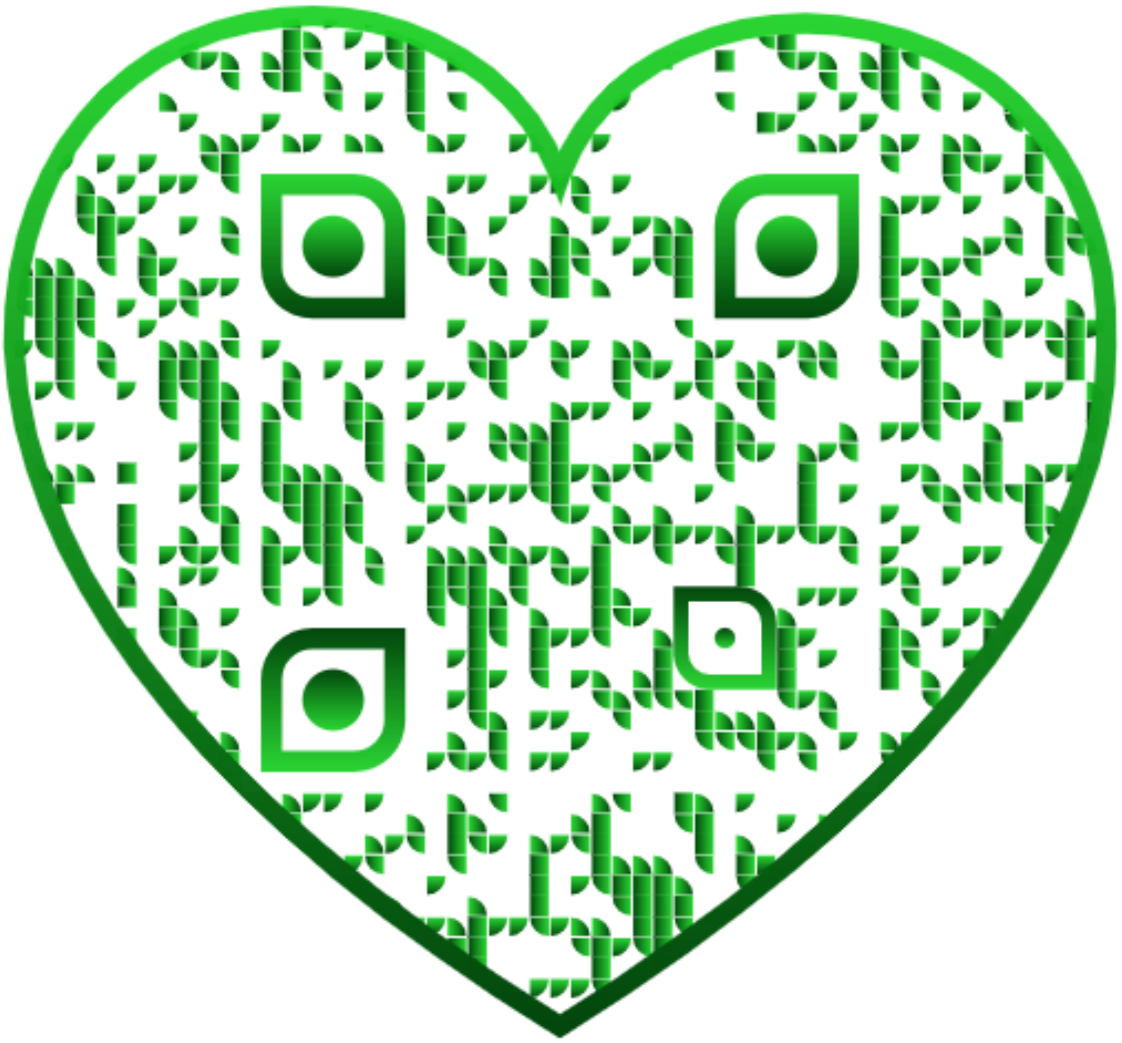
ANCIENT MYTHS

Their Meaning and Connection with EVOLUTION

Rudolf Steiner



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by

RUDOLF STEINER

Seven lectures given in Dornach. 4th to 13th January, 1918

Ancient Myths:
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The following lectures were given by Rudolf Steiner to an audience familiar with the general background and terminology of his anthroposophical teaching. It should be remembered that in his autobiography, 'The Course of My Life', he emphasises the distinction between his written works on the one hand and, on the other, reports of lectures which were given as oral communications and were not originally intended for print.

It should be borne in mind that certain premises were taken for granted when the words were spoken. 'These premises,' Rudolf Steiner writes, 'include at the very least, the anthroposophical knowledge of Man and of the Cosmos in its spiritual essence; also what may be called

“anthroposophical history”, told as an outcome of research into the spiritual world.’

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Lecture I

4th January 1918.

In the course of the public lectures lately given in Switzerland I have frequently remarked that that knowledge, that way of thinking which prevails among the men of our time and has taken root in human souls, is not adapted to grasp the social-moral life. Present conditions can only be brought to a healthy state if men are able to come again to such a thinking, such a grasp of the universe, as will give what lives in the soul a direct link with reality.

I said that what prevails in the historical, the social, the ethical life is more or less dreamt, slept through by mankind, that in any case abstract ideas are not fitted to take hold of the impulses which must be active in the social life. I stated that

in earlier times men were aided through older, what we call atavistic, knowledge, through myths. They brought to expression in the form of a myth what they thought concerning the world, what entered their vision of the world secrets. Myths — the contents of mythology — can be viewed in the most manifold ways, and in fact I pointed in these observations to a positively magnificent materialistic explanation of the myth by Dupuis. In other places we have repeatedly for years examined this or the other myth. However, the myth permits of many points of view and when something has been said about it, its content is far from being exhausted. Again and again from different standpoints different things may be asserted in regard to a myth. It would be very useful for the man of today if he made himself acquainted with the nature of that thinking which underlies the mode of thought found in the concepts of mythology. For the ideas which are formed about the origin of myths, the creation of mythology, belong indeed to the realm of the modern superficial judgment which is so widespread.

Deep truths are embedded in the myths, truths more concerned with reality than those which are expressed through modern natural science about this thing or the other. Physiological, biological truths about man are to be found in the myths, and the origin of what they express rests upon the consciousness of the connection of man as microcosm with the macrocosm. Especially can one realize — and this I shall deal with today and tomorrow — when one has in mind the nature of the thinking employed in the myths, how deeply, or actually how *little* deeply, one is concerned with reality in ordinary modern concepts. It is therefore useful to recollect sometimes how myths have been formed among neighbouring peoples of the pre-Christian ages. Neighbours to one another and much interconnected in their culture are the ancient Egyptians, the Greeks and the Israelites. Moreover, one can say that a great part of the thinking that still rules in the soul today is connected with the knowledge of the Egyptians, Greeks and Israelites as expressed by them in the form of myth.

The myth which I should first like to discuss — but as already said, from a certain standpoint — is the Osiris-Isis-Myth belonging to the Egyptian culture. I have already called your attention to the fact that the Osiris-Isis-Myth is also conceived by Dupuis as a mere priest lie, that the priests as far as they themselves were concerned, had meant nothing but astronomical, astronomical-astrological events, and had fabricated such a myth for the common people.

One can observe in an interesting way how the Greeks not only have a number of Gods connected with their own life, but how they have whole generations of Gods. The oldest God-generation was linked with Gaia and Uranus, the next generation with Chronos and Rhea, the Titans, and all that is related to them, and the third generation of Gods, the successors of the Titans — Zeus and the whole Zeus circle. We shall see how the construction of such God-myths springs from a special type of soul.

The Greeks, Israelites and Egyptians had different conceptions of their connection with the universe.

Nevertheless there prevailed in all, as we shall shortly see, a deep relationship as regards other standpoints, as well as in reference to the one I shall take as a basis today. Of the Egyptians one must say that in the age when the Osiris-Isis-Myth arose as the representative for profounder truths, they developed a knowledge which had a longing to know the deeper foundations of the human soul. The Egyptians desired in this way to turn their gaze to that element in the human soul which lives not only between birth and death, but which passes through birth and death and also leads a life between death and a new birth. Even from external perception one can see how the Egyptians — in their preservation of mummies, in their peculiar death-ceremonies — turned the eye of the soul to that element in the soul which passes through the Gate of Death and in new form experiences new destinies when man treads ways that lie on the other side.

What is it in man that passes through the gate of death and that enters through birth into earthly existence? This question, more or less unconscious

and unexpressed, underlay the thought and aspirations of the Egyptians. For it is this eternal-imperishable element — I have often already expressed it in another form — that is united in the Egyptian consciousness with the name of Osiris. Now, in order to have a foundation, let us consider the Osiris-Myth in its most important aspects, let us just consider it, as it has been preserved.

It is related of Osiris that at one time he ruled in Egypt. It is related that above all the Egyptians owed to him the suppression of cannibalism, that they owed to him the plough, agriculture, the preparation of food from the plant kingdom, the building of cities, certain legal ideas, astronomy, rhetoric, even a script and so on. It is then related that Osiris inaugurated not only among the Egyptians such beneficent arts and institutions but that he undertook journeys into other lands and there too spread similar useful arts. And in fact it was expressly stated that Osiris did not spread them by the sword but by persuasion.

Then it is further related that Typhon, the brother of Osiris, wanted to institute new things in

opposition to what had proved beneficial for the Egyptians throughout centuries through the influence of Osiris. Typhon wanted to inaugurate all sorts of novelties. We should say today: after the institution of Osiris had existed for hundreds of years, Typhon made a revolution while Osiris was absent extending his institutions among other peoples. This differs a little from the latest example of revolution ... there something happened which newcomers brought about, not while the other was extending beneficent institutions among other nations ... But between Osiris and Typhon there took place what has been stated. Then, however, the myth proceeds:

Isis waited at home in Egypt. Isis, the consort of Osiris, did not permit the innovations to be really sweeping. That, however, had the effect of enraging Typhon, and as Osiris came back from his wanderings Typhon slew him and made away with the dead body. Isis had to search a long time for the corpse. She found the body at last in Phoenicia, and brought it back home to Egypt. Typhon now became angrier and tore the corpse in

pieces. Isis collected the pieces and out of each piece, by means of spices and all sorts of other arts she made a being again which had the complete form of Osiris. She then gave to the priests of the land a third of the whole territory of Egypt, so that the tomb of Osiris should be kept a secret, but his service and worship all the more fostered. [See Egyptian Myths and Mysteries.]

The remarkable statement was then added to this myth, that Osiris now came up out of the underworld — when his worship had already been inaugurated in Egypt — and that he then occupied himself with the instruction of Horus, the son whom Isis had borne after the death of Osiris. Then it is related that Isis had the imprudence to release Typhon whom she had succeeded in imprisoning. Thereupon Horus, her son, became angry, tore the crown from her head and set cow-horns there instead and Typhon was defeated in two battles with the assistance of Hermes — that is the Roman Mercury, the Greek Hermes. A kind of Horus-cult, the cult of the son of Osiris and Isis was instituted.

The Greeks in some way or other heard of these Egyptian stories of world-mysteries. It is remarkable how in Greece they often spoke of the same being as was spoken of over in Egypt, or over in Phoenicia or Lydia, etc. These God-conceptions flowed into one another, as it were, and this is very characteristic and significant. When a Greek heard the name Osiris, he could picture something from it, he identified what the Egyptian understood under the name Osiris, with something of which he too had certain concepts. Although the name was different, what the Egyptian conceived of as Osiris was no stranger to the Greek. I ask you to take note of this. It is very significant.

We have the whole thing once more. Read the ‘Germania’ of Tacitus; there Tacitus also describes the Gods that he finds in the North a hundred years after the founding of Christianity, and he describes them with Roman names. He thus gives Roman names to the Gods whom he finds there. In spite of the fact that the Gods whom he found there had of course other names yet he recognized their being

and could give them the Roman names. We find in the ‘Germania’ that he knew that in the North men had a God, that was the same God as Hercules and so on. That is very significant and it points to something very deep and of great meaning. It shows that in those ancient times there was a certain common consciousness concerning spiritual things. The Greek knew how to picture something of Osiris, independent of the Osiris-name, because he had something similar. What was concealed behind the name Osiris was not unfamiliar to him.

That is something that one must keep well in mind in order to recognize that in spite of the difference of the separate myths, there existed a certain community of soul! One could sometimes wish that there might be as much common understanding among modern men as, let us say, between the Greeks and the Egyptians, so that the Greeks understood what the Egyptians expressed! A Greek would never have uttered so much nonsense about Egyptian conceptions as Woodrow Wilson is able to think in one week about

European conceptions — if one can call it thinking! The Greeks related that Chronos had begotten a son by Rhea in an irregular way. Thus the Greeks speak of Chronos and Rhea — we shall see immediately how they fit into the Greek myth — and this irregular son, who was so begotten, was Osiris. So just think: the Greeks hear that the Egyptians have an Osiris, and the Greeks on their part relate of Osiris that he is the son of Chronos and Rhea, but not begotten in the right way, so incorrectly begotten that Helios, the Sun-God became so angry about the matter that he made Rhea barren.

Thus the Greeks find a certain relationship between their own conception of the Gods and the Egyptian conceptions. But again on the other hand, what the Egyptians in a certain sense formed as their highest concept of a God — the Osiris-concept — is connected among the Greeks with an irregular origin — from the Titan race — from Chronos and Rhea.

One grasps this externally in the first place — we shall have to grasp it much more deeply presently

— if we are clear that the Egyptians sought to learn of the eternal part of the human soul. They sought to know about that which goes through births and deaths — but in order to know of this eternal part in life the Egyptians expressly turned the soul's gaze beyond death. To the people of Egypt through whom the Greeks learnt of Osiris, he is no longer the God of the living, but the God of the dead, the God who sits on the Throne of the World and passes judgment when man has gone through the gate of death, that is, the God whom man has to meet after death. At the same time, however, the Egyptian knew: the same God who judges men after death, has at one time ruled over the living.

As soon as one takes these ideas together, one is no longer inclined to agree with the Dupuis verdict that it was only a matter of star-events. These Dupuis judgments have much that is captivating, but on closer inspection they reveal themselves as very superficial. I have said that the Egyptians — in the age when the Greeks received from them the Osiris-concept — directed their mind above all to

the human soul after death. This lay far from the Greek mind. To be sure, the Greeks spoke too of the human soul after death, but inasmuch as they spoke of their Gods, they did not really speak of the Osiris-nature of such Gods as primarily give judgment after death. The race to which Zeus belongs is a race of Gods for the living. Man preferably looked up to this world when he turned his mind's eye to the world to which man belongs between birth and death — a race of Gods for the living: Zeus, Hera, Pallas-Athene, Mars, Apollo, etc. But these Gods were, so to say, the last God-race for the Greeks. For the Greeks turned their gaze to three successive generations of Gods.

As you know, the oldest generation of Gods was around Uranus and Gaea or better said: Gaea and Uranus. They were the earliest divine pair with all the brothers and sisters and so on who belonged to them. From this divine pair were descended the Titans, to whom also Chronos and Rhea belonged, but above all Oceanus. As you know, through certain cruel regulations — so says the myth — Uranus had evoked the wrath of his spouse Gaea,

so that she prevailed upon Chronos their son, to make his father on the world-throne, impotent, and we then have this rulership of the older Gods succeeded by that of the younger, Chronos and Rhea with all that belongs to it. You know too that in the Greek myth, Chronos had the somewhat unsympathetic, in many respects, characteristic of swallowing all his children as soon as they were born, which was not pleasant for the mother, Rhea. (I am calling attention to various features which we shall particularly need.) And you know too that she saved Zeus and brought him up to overthrow Chronos, just as Chronos overthrew Uranus, only in another way, so that then the new race of Gods arrives. And then we have Hera and Zeus with all that belongs to them with all the brothers and sisters, children and so on.

An important feature in the myth, which I must relate since we shall need it if we wish to regard the myth as foundation for all sorts of world-conceptions, is the following. Zeus, before he overcame the Titans and cast them into Tartarus, had prevailed on the Goddess Metis, the Goddess

of cunning, to provide him with an emetic, so that all the children swallowed by Chronos could be brought again to the light of day, and be once more in existence. Thus Zeus could have his brothers and sisters again ... for they had been in the body of Chronos. Zeus himself alone had been rescued by his mother Rhea.

And so we have three successive generations of Gods: Gaea-Uranus; Uranus overthrown through Gaea, because he was cruel, supplanted by the children, Chronos and Rhea; then Chronos overthrown again through Zeus, likewise at the instigation of Rhea. In the Zeus-circle we have the Gods who meet us where actual Greek history makes its appearance.

Now I should like to call special attention to a very significant feature of this. Greek mythology. It is not clearly enough stressed, in spite of being one of the most important features. Three successive races of Gods: these are thus the rulers of the macrocosm. But while Gaea and Uranus, Rhea and Chronos, Hera and Zeus are ruling, the human being, according to the Greek conception is

already everywhere in existence. Man is already there without question. When therefore Chronos with Rhea had not yet reigned, when the rulers were still Gaea and Uranus, particularly, however, when Chronos reigned with Rhea and Zeus was not yet in possession of his emetic and so on, there were already men upon the earth, according to the view of the Greeks. And, what is more, as the Greeks related, they lived a happier life than in later times. The later human beings are the descendants of these earlier men. We must say then that the Greeks had this consciousness: up above rules Zeus, but we human beings descend from other forefathers who were not yet ruled over by Zeus. That is an important feature of the Grecian teaching of the Gods: that the Greek venerated his Zeus, his Hera, his Pallas-Athene, but was quite clear that they had not created him, what in general one calls ‘created’, but that men were there much earlier than the reign of these Gods. This is important concerning the Greek Gods.

That this is especially important for the Greek Gods can strike you when you compare the question with the Jewish teaching of the Gods. It is, of course, quite unthinkable that one would find the same feature in the Jewish teaching. You could not possibly imagine that according to the Old Testament men were pointed to ancestors who had not yet come under the rulership of Jahve and the Elohim. This therefore is something which differs radically in the Grecian teaching of the Gods. The Greek looks up to his Gods and knows: they indeed are ruling now, but they have nothing to do with what I call ‘creation’ of the human race.

This was absolutely impossible within the Old Testament conception. In the Old Testament those whom men looked upon as Gods were in the main far more concerned with the creation of man. In observing the course of world events it is very necessary to consider such things. The point is not merely to form concepts, the point is that one is able to form concepts that connect one with reality; the especially characteristic, the especially representative concepts, these are what one must

have in mind.

And with this, we have considered an important feature of Greek mythology. Let us just examine it. When the Greek looked up to his Gods, they were not those of whom he had the consciousness: they have created me. For human beings were already there, as we have said, before these Gods had assumed their rulership. What these Gods were able to do was, for the Greeks, quite a respectable amount, but they could not produce for him a human race on a planet. That lay in the Greek consciousness: these Gods could not produce a human race.

Now, what actually were the Gods of the Zeus circle, the Olympian Gods, for the Greek consciousness? To form even an historical concept of what these Gods were — I mean now in the Greek consciousness, we have of course said various things about these Gods, but let us place ourselves into the Greek consciousness — what were they? Well, they were not beings which went about among men under ordinary circumstances. They dwelt in fact on Olympus, they dwelt in the

clouds and so on. They paid only at times sympathetic or unsympathetic visits; Zeus in particular, as you know, sometimes paid sympathetic or unsympathetic visits into the human world. They were in a certain respect useful; but they also did things about which the modern man, who is somewhat more narrow-minded than the Greeks, would probably take the law into his own hands and involve such a Zeus in a divorce suit and so on. In any case, these Gods had a half-divine, half-human connection with men, and such beings, so it was thought, are not materialized in the flesh ... When Zeus wanted to conduct his affairs he took on all sorts of forms, did he not — a swan, golden rain, and so on; thus in ordinary life these Gods were not incarnated in the flesh. But on the other hand, if one looks deeper, one finds that the Greeks had the consciousness that these Gods were connected with men who lived in primeval times. Far more than looking up to the connection with the stars, as Dupuis supposed, the Greeks looked up to men of primeval times and brought the concept of the being of Zeus — please note exactly how I form

the sentence, for that is the point — into connection with some ancient ruler of a long-past age. Please note that I have not said that the Greeks had the idea that what they meant by Zeus had been an ancient ruler; but I said: that which they pictured as Zeus they brought into *connection* with an ancient ruler who had once lived in long gone-by ages. For the kind of connection for Zeus and also for the other Gods was a somewhat complicated one.

We will examine the words a little, so that we can form an idea of what really underlies them. Let us suppose that at some time a personality had lived in Thrace, a region in Northern Greece, on whom the Zeus-concept was fastened. Now the Greek, even the quite ordinary Greek was quite clear: I do not, as it were, venerate this ancestor, nor do I venerate the single individuality which has lived in this ancestor, nevertheless I venerate something which had some connection with this ancient forefather, this ancient king in Thrace, or in Epirus. The Greek had in fact this idea: There was once such a king in whose whole being not only

his own individuality had lived, but the individuality of a supersensible being; this had expressed itself, had lived upon the earth, by once descending into a human being. The Zeus-concept was not made earthly in this way, it was brought into connection with an ancient ruler, who at one time had furnished the garment — or let us say — the dwelling place for this Zeus-being. Thus the Greek differentiated essentially that which he conceived of as Zeus from the human individuality which had lived in the body to which the Zeus-concept was referred. But the Zeus-rulership, the rule of Zeus and the Gods, took its starting point, as it were, from the fact that Zeus had descended, had lived in a human being, had found his centre there in order to work in the being of man — but who then went on working no longer as an ordinary man but in fact as an ‘Olympian’. And it was the same in the case of the other Greek Gods.

Why did the Greek form this conception — that there was once a ruler who was possessed, so to say, by Zeus, but that now there is no longer a ruler who can be possessed by Zeus, but that Zeus

only rules as a supersensible being — why did the Greek form this concept? Because the Greek knew that human evolution had progressed, that it had changed. In other words, the Greek knew that there were ancient times when human beings could have Imaginations in a particularly outstanding degree. A certain clairvoyance naturally remained for some few, but the authority of the Imaginations, that disappeared: the beings who can still have real Imaginations, these can only hold sway for the life that man knows between birth and death, in supersensible worlds.

This is the essence of what the Greeks pictured to themselves concerning their Gods: there were Beings who could *imagine*. But the time is past when such Beings as can ‘imagine’, can enter into human bodies. For human bodies are no longer adapted to Imaginations. So said the Greeks to themselves: we are governed by a race of Beings who can have Imaginations, while we no longer can have them. The Greek had a quite unsentimental concept of his Gods. It would moreover have been rather difficult to be

sentimental over Zeus. Yet the Greek said to himself quietly (I shall again elaborate the matter somewhat, one must add detail when one wants to be quite clear), “We men are going through a definite evolution; we have developed from atavistic clairvoyance in Intuition, Inspiration, Imagination; now we must have ordinary objective thinking. But the Gods have not ventured upon it, they have remained in their imaginative consciousness, otherwise they would have to be men and wander about here in the flesh. It did not suit them (so thought the Greeks in their unsentimental way of regarding the Gods) to pass over to objective thinking, so they have not descended to the earth, but kept to their imaginative consciousness. In this way, however, they rule over us, for they have more power, as it were, since the Imaginative concept, when it is utilized fully, is more powerful than the objective concept.”

From this, however, you see that the Greeks looked back to a time when man's forming of concepts, his observation and perception were

different, and that this looking back went hand in hand with the ideas they formed of the Gods. Thus they looked back to Zeus, Hera, and said: These are ruling over us now, at one time we were also as they are, but we have developed further and have become weaker. Therefore they can rule over us, they have remained as it was at that time. A certain Luciferic character, as we should say today, was given to their Gods by the Greeks. And those Beings who had remained at the Imagination stage — this developed in the Greek consciousness — these were themselves successors of these Beings who remained at the Inspiration stage. Hera and Zeus remained behind at Imagination, Rhea and Chronos at Inspiration, Gaea and Uranus at Intuition.

You see, the Greek examined his own soul, and he brought his generations of Gods into connection with the evolution of mankind and the different states of consciousness. This he felt, this he perceived. The eldest Gods, Gaea and Uranus, were Beings whose whole inner relation to the world was ordered by the fact that they had an

intuitive consciousness. They wanted to remain at the stage of Intuition; and those at the stage of Inspiration set themselves against them. And again the inspiring Beings wished to remain at Inspiration; and those living in the Imaginative consciousness set themselves against them. The Intuitive were thus overthrown through the Inspiring, the Inspiring through the Imagining. We live as human beings and above us the Imaginings. Now you know that in the Prometheus myth, the Greek already desired to find some kind of instrument against the Imagining.

Gaea-Uranus	==	Intuition
Man {Rhea-Chronos}	==	Inspiration
Hera-Zeus	==	Imagination

The Greeks graded their Gods in such a way that in this gradation they showed how they looked back to earlier states of consciousness of that being who has at the same time evolved as humanity. The Greeks showed how they connected this with their retrospect of the Gods. Just think

how deeply significant this is for the understanding of the Greek consciousness! Thus the Greek in looking back to his generations of the Gods looked back to the past in the mental life. He connected the ancient Intuitional Beings with Gaea, the Earth, and Uranus, the Heavens, and connected the Inspirational Gods with Rhea and Chronos. They still perceived what Gaea and Uranus were. Rhea and Chronos are described as Titans — What are they actually?

Now for some centuries mankind has lost practically all consciousness of what lies at the foundation of all this.

Let me remind you that you know how a few hundred years ago the human being was brought into connection with three fundamental elements. You can still find this knowledge in Jacob Boehme and Paracelsus, even up to the time of Saint Martin. Jacob Boehme still gives: Sal == Salt; Mercur == Quicksilver; Sulphur == Sulphur. In the Middle Ages one said: Salt. Mercury, Sulphur. What was understood was not the same but yet had something to do with what the Greek meant

when he spoke of Uranus-Gaea, or Gaea-Uranus; Rhea-Chronos; Hera-Zeus. For you see Chronos drove Uranus from World-rulership, Gaea became — shall we say — as good as widow. For what did she become? She became what is 'Earth' — not the ordinary earth which we find outside, but the earth that man carries in himself, i.e. — Salt. Could man — this was known to the investigator of nature in the Middle Ages — make use consciously of the salt that existed in him, then he would have Intuition. Thus the process which has sunk down deep into the nature of man was a more living one in the old Gaea-Uranus time.

A younger process which has also entered deep down into human nature is that which can be described as the Rhea-Chronos-process. The Greeks said: the power of Rhea was once widespread, and 'Chronos' represented the forces that confronted Rhea. Chronos was overthrown. What has been left? Well, just as from Uranus-Gaea the dead salt has been left, so from Chronos-Rhea, the fluid, Mercury, has been left; the fluid in man that can take a drop formation; that has

remained behind. But neither can man make conscious use of this; it has sunk into unconscious depths.

Today, of course, that is long past and in the time of the Greeks it was already gone by, for the Greeks said to themselves: the time of Zeus upon earth was in hoary primeval ages, but at that time man could make use of the Sulphur to be found in him. Were man able to make use consciously of his Salt, he would be able to use Intuition in an atavistic way. If he could consciously make use of his Mercury, his fluid element, he would be able to use Inspiration, and Imagination if he could use his Sulphur — not in that transmitted sense, but in the actual sense as the Alchemists of the Middle Ages still understood it, when they spoke of the ‘philosophical sulphur’. Today there is also a philosophical sulphur: [Schwefel (Sulphur) has also a slang meaning of ‘hot air’. Trans.] Professors of philosophy manufacture it in vast quantities, but this is not what the Alchemists understood by it. They understood an imaginative consciousness, an atavistic Imagining, which was

connected with the use of this active sulphur in man. Human beings, so said the Greeks, and their priests of the Mysteries also said so, for the mysteries of Salt, Mercury and Sulphur are ancient; human beings, through their evolution have overcome atavism, making use of sulphur atavistically. But Zeus and his circle have withdrawn into the supersensible and avail themselves of the Sulphur processes: hence Zeus can hurl his lightning. If man, like Zeus, could hurl lightning, that is, if he could transform the sulphur through Imagination into reality, if he could inwardly and consciously hurl lightning, then he would use Imagination atavistically. That is what the Greeks wished to say when they said of Zeus that he could hurl lightning.

It was known, even by Saint Martin, that with the Sulphur of the Alchemists something different is meant from the ordinary earthly sulphur, of which one could at most say — excuse the plain speaking — it is the excrement of that which was understood by Saint Martin and those before him as the real sulphur, which they also called the

‘philosophical sulphur’. And Saint Martin still speaks of how thunder and lightning are really connected with the processes of the macrocosmic, or one could say the cosmic sulphur. Today, indeed, many a physical-natural scientific explanation creeps into science, which is also a sulphur, [See former note. Trans.] but not exactly a ‘philosophical sulphur’. Yet, remember that the really clever people of today are, of course, far beyond talking of sulphur processes in the cosmos when thunder and lightning arise; for lightning and thunder arise, as you can read in elementary books on physics, through some sort of friction processes in the clouds — don't they? Anything really rational one cannot find in what is said about lightning and thunder; for the wet clouds in their mutual action are supposed to create the electricity which comes about through thunder and lightning! But if an electrical experiment is made in the schoolroom each apparatus is most carefully dried, for the least dampness prevents any electricity from arising. The clouds up there, however, are apparently not wet! The teacher can do nothing with an electric machine which is damp, which

indeed is not completely dry, but at the same time he explains that the wet clouds are supposed to be connected with the creation of electricity. Yes, indeed such things get thoroughly mixed up, don't they! I wanted, however, only to say that in Saint Martin there was still a consciousness that this element of which the Greeks dreamt when they spoke of Hera and Zeus, had something to do with lightning and thunder.

You see, even superficial ideas can indicate to us that certain nature processes, the Salt, Mercury, Sulphur-processes, but in their older sense — are connected with what the Greeks possessed in their mythology. Let us hold that fact to begin with. We must have such fundamental concepts in order to pass over in the right way to our own time.

Thus the Greeks looked back to generations of Gods, to conditions that had ceased to exist, but that in earlier ages were also perceptible to man. They connected what lived in their Gods with what we call processes of nature. Mythology was therefore at the same time a sort of natural science. And the more one learns to know mythology, the

deeper is the natural science one finds in it, only a different one, which is at the same time a science of the Soul. This is how the Greeks thought, and how the Egyptians too conceived of their Osiris, who once had ruled but who was now in the underworld.

Do you notice how different the things are and yet how they are all to be traced back to a common type? If the Greeks refer to earlier ages when such a being as Zeus, who in their own time could live only supersensibly, could even incorporate in a man, so could the Egyptians also point to an older age when Osiris or Osirises — the number is not the point — ruled, when they had descended into human beings, when they were present. But that time has gone by ... now (in the Egyptian Osiris-culture) one can no longer look to a human being on the physical plane if one wants to find Osiris, one must look to the world which man enters when he goes through the portal of death. Osirises are no more in the world where human beings live, but man meets them after death. Thus the Egyptian too looked back to an ancient time in the sense of

the change of human consciousness, when he distinguished between the Osiris who could once wander the Earth, and the Osiris who can now no longer wander the Earth, who only belongs to the Kingdom of death.

If we confine ourselves today to the two mythologies and tomorrow touch briefly upon the Old Testament teachings before we draw any conclusions, we can make the following statement: We observe from the whole way in which Greek and Egyptian stood to their Gods, that at the same time there was expressed in this consciousness a remembrance of the ancient times of atavistic clairvoyance. They have vanished, they are no more there. With the destinies which the human being has gone through together with his Gods — whether with Zeus or Chronos in Greece, or with Osiris in Egypt, man was describing to himself at the same time this knowledge: If I look farther back, I was related as a human being to the macrocosm in a different way from how I am now. This relation has altered.

To look back in this way to earlier ages when the Gods walked among men, had a distinct reality for these ancient peoples, since they knew that the human being stood as microcosm to macrocosm in a different way from in their own time. The old atavistic clairvoyance actually faded away in the fourth post-Atlantean epoch. This was what it was sought to express through the Greek mythology, what it was also sought to express through the Osiris-mythology of the Egyptians.

Lecture II

5th January, 1918.

It was my task yesterday to show how the special configuration of such mythologies as the Osiris Myth, the Greek mythology — and in a certain sense even the Old Testament teachings to which we will return presently — is connected with changes in the stages of human consciousness. We know of the development of consciousness in mankind, we know that we have to look back to earlier times of man's evolution in which there existed an old clairvoyance, a perceptibility of super-earthly things. It is well to look back at such things for this retrospection gives us orientation. Mankind is again to achieve vision directed to the supersensible; it is to be achieved on the path of Spiritual Science, through spiritual scientific thinking. The realization of what each one can do,

no matter where he stands in the world, can be helped by the will to orientate oneself for what is to come by considering what has been.

In a certain sense things take place in later times in connection with events of earlier times. We look back from our Fifth Post-Atlantean epoch, in the development of which we are standing, to the Fourth Post-Atlantean epoch, the Greco-Latin, and to the Third, the Egyptian; we come then already to the time in which it was natural for men to express in certain mythical pictures and imaginations what they thought and felt about cosmic mysteries. In another connection we have already stated that we in our Fifth Post-Atlantean epoch have to recapitulate in a sort of inverted way what had happened in the Third, the Egypto-Chaldean epoch, so that it emerges again differently. The booklet ‘The Spiritual Guidance of Man and Mankind’, also refers, as you know, to this subject.

Now we saw yesterday that in the time of the Greco-Latin evolution, in the time that begins with the 7th or 8th century before our era, there was a

kind of looking back of mankind, and this looking back to other states of consciousness in fact expressed in imaginative myths facts about the ruling spiritual beings, as we described yesterday. Men in the Fourth Epoch knew: when we look around us we see only the physical, on the other we can reflect. You know, moreover, if you have followed attentively what is said in my book *The Riddles of Philosophy*, that in Grecian times, and even much later, people *saw* Ideas — as it were — as Goethe still did, and that they could really say: we see them. Entirely abstract thinking has only come about in modern times. But at that time there was indeed a seeing of ideas, a seeing of spiritual realities, a living in spiritual realities.

In the Fourth Post-Atlantean epoch this was no longer so in the full sense, but the people remembered that it had been so earlier. They said — and in fact this represented the truth: — there are, however, Beings in existence, who are not human beings, who live in supersensible worlds and have still preserved life in the imaginative consciousness. The Greeks saw such Beings in the

individuals of the Zeus-circle.

The Egyptians again said to themselves: that age in which men still lived directly with Imaginations was the age when Osiris wandered upon Earth. They meant of course not *one* Osiris, but it was believed that there had been a time in which men on earth lived in Imaginations. And this type of human soul which was able to live in Imaginations was described by saying: Osiris lived upon earth. Lost and slain had been this life-in-Imaginations. Osiris has been killed by his brother Typhon — that is, by that force of the human soul, which to be sure is still directed to the supersensible, but will no longer evolve the Imaginative faculties. The ancient clairvoyance exists no more. The forces active in the old clairvoyance are now amidst the dead. Hence Osiris is the Judge of the dead; the human being meets him when he has passed through the portal of death. The figures of Osiris and Isis were brought into connection with the Death-Mystery by those people who set the Osiris myth into the centre of their thought. Moreover, in the details through which the Osiris

myth has been elaborated there actually lies all that I have been stating. The point of time has also been specified in which according to the legend, Osiris was killed by Typhon.

And just as we could point to a quite definite heavenly constellation, which the Magi of the East knew as the constellation in which the new cosmic age was to approach (we have pointed out in the Christmas lectures that by a certain constellation of the 'Virgin' the Magi of the East knew that they were to bring their offerings to the new World-Saviour) so too have those whose thoughts centred on the Osiris myth looked back to quite definite star-constellations. They have said: Osiris was slain. They meant to say: the old life in the Imaginations vanished when the setting sun in autumn stood in seventeen degrees of Scorpio and in the opposite point of the heavens the full moon rose in Taurus or in the Pleiades. This constellation of the full moon rising in Taurus at a definite point of the year in connection with the Scorpio position of the Sun, this moment of evolution has been given by the followers of Osiris as that in which

Osiris has vanished from the earth, that is, in which he was no longer there. These things naturally come about in such a way as to leave legacies behind. There have always been people, stragglers even up to recent centuries with Imaginative clairvoyance, but the point is to show when Imaginative clairvoyance disappeared from earth as a normal faculty of the human soul. And men were aware that in the ages when Imaginative clairvoyance prevailed on earth conditions were quite different from what they were later. And this too was plainly indicated in the Osiris-Isis myth. But it is just this that is so very little understood by those who explain the myth of Isis and Osiris.

It is related, as you know, that when Isis discovered that her spouse, Osiris, had been slain, she departed on a search for the dead body. She found it at last in Byblos in Phoenicia and brought the corpse of Osiris from Phoenicia back to Egypt. A deep wisdom is expressed in such a myth, a wisdom of humanity's physiology. What sort of conditions were there then during the Osiris-time? During the Osiris-time there was not yet such a

script as the later script. What prevailed in Egypt during the age of Osiris was a picture-writing and this was considered sacred. And how actually was the picture-script brought about? It was brought about inasmuch as the most important signs were taken, not from animal or earthly forms, but from the star-constellations, in fact from what clairvoyance saw in the star-constellations. If I were to make a comparison from something lately in our minds, I might say: You have heard in the ‘Dream of Olaf Åsteson’ how he experiences the spirit-snake, the spirit-dog and the spirit-bull; he describes what he feels about them. Imagine to yourselves such pictures, but in a far more perfect form, as signs — such signs then are images of Imaginations. Such signs as the signs of the earliest writing were held to be holy. In such signs was cosmic wisdom contained for ancient times, this cosmic wisdom which in fact was at the same time a heavenly wisdom, inasmuch as men read the cosmic mysteries in the star-script, as the dead alone are able to do now. The gift of possessing a writing which is really a reproduction of Imaginations only belonged to humanity at a

certain period of time, and then vanished. And the ancients knew: this imaginative way of writing existed in the age of Osiris. Together with the dying away of the old life of the world in Imaginations, the ancient picture-script disappeared and there arose that which has become the abstract script. This no longer expresses mysteries, but gradually, since it has become abstract, only serves to express the sense world — namely, the ordinary letter-script. Just as Osiris was looked on in those ancient times as the hero, as the divine hero of the Imaginative script, so is Typhon, his brother but his opponent, the hero of the abstract script of letter, developed from it.

This is also indicated profoundly in the Osiris-Isis myth. Over to Phoenicia must Isis go to find the corpse; that means to find the picture-script transformed into the letter-script — to find the corpse of Osiris. The letter-script was ‘found’, invented, as we say, in Phoenicia. From Phoenicia back to Egypt the abstract-script has come, whereas the Egyptians in their old mysteries in the

Osiris-time had a picture-writing reflecting Imaginations. Thus the transition from the old concrete conception in the Imaginative-script to the newer concept in the abstract script has also found expression in the Osiris-Isis myth.

All these things lie in the course of mankind's evolution. We are there looking back to an older experience in Imaginations. Real physiological wisdom is, in fact, expressed in the myths. Thinking gradually passed over to abstractions — not immediately to the quite empty abstractions of today but to the somewhat fuller abstractions of about the 6th and 5th-centuries B.C. — in the work of Thales, with whom one generally begins the history of philosophy. (You can read of it in my *The Riddles of Philosophy*.)

But you can see from this that humanity has to look back to earlier evolutionary periods with quite different conditions of soul. Certain Brotherhoods of modern times know, to be sure, about these entirely different conditions, but they hold that such things should still be kept under lock and key. That is not right for the present day,

but it is a little dangerous to talk of these things beyond a certain degree. Up to a certain degree, however, it is not only a case of *should*, these things *must* be spoken of today, because the knowledge of ancient conditions of human consciousness helps to give orientation for what is to develop as the new. If we have knowledge of what once existed, that can help us to further the necessary new conditions of evolution, although of an entirely different kind.

Now today you find in boys who develop to the age of puberty a change of voice. It is as we know, the expression in the boys of an organic process, which occurs differently in the female sex, and which apparently makes greater inroads into the human being in the case of the female, since the process reaches more directly into the physical. But that is not true. The influence on boys is just as strong, though it lies in a different sphere, so to say, and though externally it only comes to expression physically in the change of voice.

This reaching maturity by the human being is today — in fact since the times when Osiris was

dead for the outer world — almost a physical process. It was not merely a physical process in the ages when Osiris lived, no, it was a soul process. The boy of fourteen or fifteen years — as you know we have already spoken of other experiences at the time of puberty — experienced not only that his voice changed, but that what today only enters, presses into, the region of the voice, extending from the sexual essences of the organism, in those ancient times pressed also into the thoughts, the conceptual world of the young boy. We must deal with such things truthfully; the voice apparatus is simply pervaded with the sexual essences of the organism. Today the voice breaks; in those days the thoughts ‘broke’ too, since it was still the ancient Imaginative time. In those times the young boy before the age of puberty had certain Imaginations; it was a living process and all knew that the child up to nine or ten years of age had Imaginations — Imaginations of spiritual events in the atmosphere. (Today there are still slight remains of this in almost every child of tender age, it is only that people pay no attention to it, or talk the children out of it as being foolish

nonsense.) In the air spiritual events are taking place around us all the time. The air is not only what physical science describes, but spiritual events are taking place. These spiritual events, essentially events of the etheric world, were perceived by children in full Imaginations up to the time of puberty. And when puberty entered — not only for the voice, but the life of concepts — the human being felt something in him (it was in fact that which shot up out of the forces which are usually called in physiology the sex forces), felt something in him of which he said: what I saw as a child through the Imaginations in the atmosphere, now comes to life in me again, it is perception, it lives in me. That took place. The man was aware that he had taken something into himself out of the atmosphere. Formerly he had seen it outside; now he felt it within him.

For woman too, in those ancient times, there had been, before puberty, a perception in Imaginations of what was outside in the atmosphere. But after puberty that which in the case of boys merely emerged in the feeling of an alteration in their

mental life, in the case of the woman was like an ascent of still more inward Imaginations: it was the human image that the woman perceived within her again and again in Imagination. And then she said to herself: what I now perceive Imaginatively, is the same as I experienced in childhood before puberty, out in cosmic space, as Imaginative pictures. Both sexes, only in different ways, experienced the fact that they actually knew in the soul: in me something is born which cosmic space has fructified in me.

There you have a still more concrete form of the Osiris-Isis-myth: it is universal wisdom in so far as it is won from the atmosphere, but it is in organic connection with man, the deeper layers of the human spirit. You can get an idea of it if you seek it in the following way. You see, men think nowadays in an abstract way, inasmuch as they desire to know through the head what the world contains of laws and so on. In these old times men were clear that in this way, merely through head knowledge, one cannot know, but one knows through the whole human being. One knows what

goes on outside in space, goes on etherically, by having perceived it formerly as it were, outside, and then after puberty pictured or felt it inwardly. How do you perceive then today, with the abstract perception that you have? You discover something which you see with the senses; then you think it over afterwards. That happens in rapid succession. With those mysteries, through which man in ancient times penetrated into the laws of the atmosphere present in Imaginations, it was a different matter. As child, up to puberty, he perceived, he only perceived; afterwards he worked this over inwardly. One might say it is only a perceptive process and a thinking process spread out in time; whereas today it is placed at man's own discretion to observe abstractly and to reflect, conceive abstractly. Over the whole life was spread what we now crowd together in a few moments as regards the outer physical world, perceive, conceive. That was something which in his relation to the world man thought of as spread out over the whole of human life between birth and death. To the age of puberty he perceived certain things, afterwards he reflected upon them.

Such an age was once in existence.

But now think. People said to themselves: ‘this perceiving and reflecting, this is connected in a certain way with the day, with the rising and setting sun. With the rising sun, one wakes, gets up, begins to perceive and to think; with the setting sun this ceases, since one lies down to sleep.’ Thus people connected perceiving and thinking with the day; and what was spread out over the whole life between birth and death they brought into connection with more widely extended cosmic events in the heavens. Just as it depends on the sun, on the ordinary rising and setting of the sun, that I can perceive and think, so does it depend on greater, more extended star constellations which appear after centuries, after millennia, what man develops in perceiving and thinking of the kind that I have described. And as in those old times people connected the ordinary perception and thinking with the day, with sunrise and sunset — indeed as people do today though they don't think so and even believe they go by the clock — so they connected matters concerning

more comprehensive cosmic mysteries with the other star-constellations, with the other events in the heavens.

You see, a deep logic, a deep wisdom lies in these things. With superficialities one cannot get at the facts. But something else too is bound up with it. These ancient peoples — and we could speak of others besides the Egyptians and the Greeks — these ancient peoples knew that the more inward-lying forces of human nature are connected with what come to expression in celestial happenings, in star-constellations. That decadence of man which is expressed in the modern attitude to the sex problem, and that greatest decadence which is expressed in the most modern attitude to sexual problems, of this nothing was yet known to those ancient peoples of the ages of which one must speak when one deals with these things. For them it was something very different when they had the feeling: it is the sexual essences which are suffused into the human being when the voice breaks and therewith the thoughts break too — or when the other appears of which I have spoken.

That the divine was then pouring itself forth in man — that was the conviction of the ancients. Hence what is only viewed in a pernicious sense today is found in all old religious rites: the sex-symbols, the so-called sex-symbols, point thus to this connection — we can call it the connection between the atmosphere with its air-events and the human processes of knowledge which take place during the whole human life between birth and death.

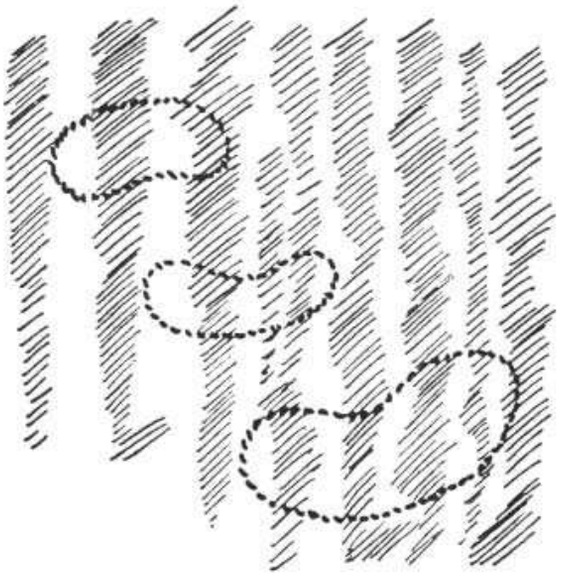
‘Through my eye, through my ear’ — so said these people — ‘I am connected with what is brought by the day. Through the deeper, more inwardly lying forces, I am connected with something quite different, with the secrets of the air, which, however, are only perceived in Imaginative experience.’ And this Imaginative experience in its concrete form I have described for you with reference to these early times.

The Old Testament conception in these matters was different inasmuch as it put doctrine in the place of actual experience. The Egyptian of the Osiris-age, especially of the earlier Osirisage, said

as follows: ‘The true human being only enters me with puberty, for I then take in what formerly I saw in Imaginations. The air transmits to me the true man.’ In the doctrine of the Old Testament this was transformed into the conception: The Elohim or Jahve have breathed into man the living breath (Odem), the air. There the essence was lifted out of the direct living experience and became doctrine, theory. This was necessary, for only so could mankind be led — and that is the meaning of the Old Testament — be led from that living in union with the outer world, which still had an inner connection between the microcosm, man, and the macrocosm, the world, to their further evolution (of which I will speak later). As this connection gradually vanished, it was necessary to fall back on just such a doctrine as that of the Old Testament.

But now there came the time of the death of Osiris — and therewith the time too in which, while one thing became finer, the other thing, as it were, became coarser. How is that to be understood? Well, you can imagine it thus: When we go back

into the old Osiris-time, then the human being saw or felt before puberty the Light-Imaginations within the outer air (see sketch) — if I speak for the one sex — Thus he saw in his environment the Light-Imaginations in the air up to the time of puberty. Afterwards he had the feeling that they had entered into him, and the changes occurred of which we have spoken. For the child the air was everywhere filled with Light phenomena; for the grown man, the matured man, the air was certainly still there, but he knew that as child he had seen something else in it. He knew that the air was at the same time the bearer, the mother, of light. He knew that it was not true that when he looked out into the air there was nothing in it but what was shown physically. Beings live in it which are to be perceived in Imagination.



These Beings were for the Greeks *the Being of the Zeus-circle*. Thus man knew that there were Beings in the air. But all this — the fact that human states of consciousness became changed — all this is connected with the fact that even objective things became different in the finer substantiality. Naturally, for the modern clever man it is an outrage if one says such things. I know it is an outrage, but nevertheless it is true: the air has become different. Naturally it has not changed in a way that can be tested by chemical reagents; nevertheless the air has become different. The air has lost the strength to express the Light-Imaginations; the air has — one could say —

become coarser. It has actually become different on earth since that ancient time. The air has become coarser. But not only the air, but man himself has become coarser. That which formerly lived spiritually in the essences which permeated the larynx and the rest of the organism, that has also grown coarser. So that in fact if one speaks today of the sexual-essences one speaks of what is different from what one would speak of in ancient times. Everyone in older times knew: 'The perception of the day is connected with my personality; the other, which I experience from the atmosphere, experience with my whole life, that, however, is connected with mankind as such, that goes beyond the individual man.' Hence they also sought to fathom the social mysteries under which men live together, through the link which bound them with the macrocosm, they sought for social wisdom through the star-wisdom. But what lived in man as social wisdom bound him in fact to the celestial. This came to expression in the most everyday concepts. A human pair before the death of Osiris would never have felt anything else than that they had received a child from heaven. That

was a living consciousness and corresponded also with truth. And this living consciousness could develop because man knew that he received out of the air-filled space what he himself experienced.

Of all this the coarse dregs, so to say, have been left. As in the air the coarse sediment has remained behind of that power of the air that revealed itself to man in Imaginations in earlier ages, so in man himself are the coarse dregs left behind. This had to come about since otherwise men could not have attained freedom and a full consciousness of the ego. But it is the dregs that have remained. In this way, however, all that the ancients meant by the divine, which as you can now readily realize, they connected in a roundabout way with the sexual essences, all this has been coarsened, not only in idea but also in reality. But it is there nevertheless; naturally not only in the one way, but in the other way too. The reproduction of mankind was in those olden times thought to be in direct connection with the micro-macrocosmic bond of mankind, as you have seen, but the whole social life of man on earth was in fact also thought to be

in connection with this micro-macrocosmic bond. Numa Pompilus went to the Nymph Egeria to receive information from her as to how he should arrange social conditions in the Roman Kingdom. This, however, means nothing else than that he had let the star wisdom be imparted to him, had let the star-wisdom tell him how social conditions should be organized.

That which men reproduce on earth, and which is connected with successive generations, was to be placed in the service of what the stars have to say. As the individual man directed his life with his ordinary perceiving and thinking, according to the rising and setting of the sun, so the interconnections of mankind which later became ‘States’, were to be placed under the star-constellations as expressions of cosmic relationships.

In our language — and languages often contain memories of old conditions — we still have a remembrance of this connection in the fact that the relation of male and female is described by the word ‘Geschlecht’ (sex) and also the successive

generations as ‘Geschlechter’ (races). It is one and the same word: the ‘Geschlecht’ — the family, interconnected, blood relations — and then the relation of man and woman. And so is it too in other languages, and it all points to how man sought to find a recognizable connection with the macrocosm for what lay in his nature, in the deeper strata of his being.

These things have become coarsened in the direction we have discussed. Among other things that have remained behind is the attachment in longing and feeling to nationality, the clinging to the national, the chauvinistic impulse for the national; that is the lingering relic of what in older times could be thought of in quite different connections. But only when one looks into such things does one know the truth contained in them. What is expressed by the nationalistic longing? When man develops to excess this national feeling, this sentiment for the nation, what is living in it? Exactly the same as lives in the sexual, in the sexual in one way, in national sentiment in another. It is the sexual human being that lives his

life through these two different poles. To be Chauvinistic, is, nothing else really than developing a sort of group-sexuality. One could say that where the sexual essences, in what they have left behind, grip men more, there is present more national Chauvinism; for it is the very force living in reproduction that comes to manifestation too in national sentiment. Hence the battle-cry of the so-called ‘Freedom of the Peoples or of the Nations’ is really only to be understood in its more intimate connections if one said — in a most respectable sense of course — ‘The Call for the Re-establishment of the National in the Light of the Sex-Problem’. It is necessary to realize as one of the secrets of the time-impulse, the fact that the sexual problem is proclaimed in quite a special form over the earth today, without people having any idea of how out of their subconsciousness the sexual clothes itself in the words: ‘Freedom of the Peoples.’ And far more than men imagine are sexual impulses present in the catastrophic events of today, far more than men imagine! For the impulses to what is happening today lie, in fact, very, very deep.

Such truths must no longer in our present age be kept under lock and key. Certain Brotherhoods have been able to keep them under lock and key, because in the strictest sense of the word they have excluded women. Although joint work with women can nevertheless lead to all sorts of bad things, as has indeed constantly been shown today, yet the time has come in which right views, general views, on these matters must be spread among humanity. Ideas are nevertheless spread abroad which are impure, foolish, empty, inasmuch as from certain directions, without knowledge of the more intimate connections, all sorts of things are treated today as sexual problems. But you see how what here is pure, genuine, honourable truth comes in contact, on the one hand, with what can be the most impure, lowest way of thinking, as is shown from time to time in the outgrowths of Psycho-Analysis or similar things. You will always find, however, that what on the one hand, rightly understood, is profound truth, needs hardly to be altered at all in words, but only to be permeated with a low-minded type of thought, and it is simply a

pernicious, stupid, objectionable conception.

A former age could speak of ‘nations’, when one pictured ‘Nations’ in such a way that one nation had its guardian spirit in Orion, another in another star, and one knew that one's life was ruled from the star-constellations. One then appealed, as it were, to the ordering in the heavens. Today where there is no longer such ordering in the heavens, there is the appeal to the merely national, the Chauvinistic appeal to the merely national, that is to say, an asserting of an impulse, psycho-sexual in the most pronounced sense, a backward luciferic impulse.

If one would see clearly and plainly what *is* today, one must not shrink from the actual underlying truth. But one can also see from such things why people are so afraid of the truth. Just imagine if, in the outcry on the freedom of nations and so forth that is raised today, people were to hear ‘that comes from sexual impulses!’ One should just imagine that! One should picture for once the crowing cock ... I don't mean any special one, not simply Clemenceau ... one should picture *all the*

declaimers on this theme ... and imagine that they had to realize that what they crow is after all the mating-voice of the cock, however finely it is decked out in national garments.

These are things which mankind must learn to know today, and which they do not want to hear, for, as you know, of things that are black it is asserted that they are white, and of those that are white, that they are black. The point is, that that ancient time of which I have spoken has come now to the fifth Post-Atlantean epoch in which abstraction has gradually developed. There where the boundary lies between the fourth and fifth Post-Atlantean epochs (you can read about this in my book *The Riddles of Philosophy*), there men strove with all their might over the intellectual value — so to say — of the abstract. Read afterwards in my *The Riddles of Philosophy* where I speak of the nominalism and realism of the Middle Ages. Abstraction had grown to such a pitch that they asked themselves: When I form a concept, has that any significance for the things outside, or is it only a name in my head? Today

people no longer reflect on such things. Of what interest is it to people to know that men have tormented themselves in the Middle Ages, when the abstractive power of thought was felt, what role the so-called universals, the general ideas, play in the world! That one wrestled and strove about what role abstractions play! Nowadays one thinks no more about it; one has already become used to abstractions; one does not strive to get beyond the abstract impulse but, on the contrary, to get thoroughly within it. The conflict over ‘universals’ — this ultimately came to the point where it was said: ‘Universals, General Ideas, are at first as certain Ideas in God: those are Universals *ante rem*; then the Ideas are in the objects: Universals *in re*; and then the Ideas are in our mind, our soul: *post rem* — Universals *post rem*.’ That was an expedient, in order to take up a stand on the question: is a man connected with reality when he thinks, when he only thinks ideas? They still felt something of how in ancient times men had been connected with reality. When they reached maturity they thought over, as it were, what as a child they had formerly perceived; they

knew therefore that only then had the true human being entered in. One had to struggle desperately over the Universals, as to whether, when one thinks, there is still something of reality left in one's thought or whether it is entirely divorced from reality and has nothing to do with it. Since that time people have grown accustomed to take the universals, the abstractions, as abstractions, and are more or less completely cut off from reality in their consciousness.

Such a process is taking place continually on a small scale. Think for a moment: words which are the representatives of concepts, are originally in direct connection with what is seen. For instance, a small group of fighting men has one man at the head, they have this one man before them, they call him the foremost, the first, Fürst (Eng: Chief, Prince). There one has it linked directly with what is beheld, later it was set free, it became a word which denoted something without any sort of connection with a direct perception. Just think to how many words this applies! And the next step is that then certain words become privileged, that

speech becomes monopolized, becomes the property of the State. Even in language certain things are developing in this direction, are they not? ... Take the simple case that someone has learnt a great deal, has become wise — let us say, without meaning anything foolish by it — he is a learned man. In a certain naive way one would then say: he is a ‘Doctor’. Here we have a connection with fact if we call someone ‘doctor’ who is seen to be learned. For it still has a certain significance when there is documentary evidence held by a Corporation which gives this recognition. But it loses the significance when it is monopolized ... Yet mankind is enthusiastic about such monopolizing nowadays. All possible words are to be monopolized. A man is not supposed merely through his gifts to be an ‘engineer’, but this must also become a recognized title from heaven knows where. And increasingly things are to be loosed from their connections. There you can see the abstraction-process on a small scale, but it is accomplished wholesale with infinite significance. A family has a father. What is the connection between the *pater*, who is the father of

the family and the *Pater*, who is a priest? This tearing loose of what is contained in the word — I wanted to bring it forward as illustrating the abstraction-process taking place in humanity.

And in the case of ideas it is much more mischievous than in language; people often make use of concepts without having the least idea of their connection with what is perceived. Sometimes people then search for the real observation, become comic, frightfully comic in this search! Only remember how there is a whole literature today about the cross-sign, which is really a universal sign, spread over the world. Most amusing is all the learnedness applied to it! This sign is traced back to this

That was supposed to have been the cross of former times.

Sometimes they then trace that back by saying: only the parts have been left, the swastika and so on. Yes, it is frightfully clever what has been written about it, quite immensely clever, the way ‘cleverness’ has been applied to such things.

I do not wish at all to go in for detailed criticism. But to know what is true, cleverness is not enough. One ought, of course, to know that the cross-sign means nothing else than that the *human being* takes his stand, stretches out his arms and then he is the cross. From above downwards goes a stream of existence that binds man with the macrocosm,

and through the outstretched hands too. And the Cross is the sign for Man.

And when you find distinguishing marks of the Assyrian kings or of the Egyptian kings, medallions, for instance, then they are medallions with the cross-sign.

And two other signs (the cross on the medallion is one sign that ancient kings had) were, for instance, these.

The star in the sign is generally made in such a way that one does not immediately recognize the pentagram in it — or is it even a hexagram; — however, that is not the point.

Specially clever people have said: that is the Sun, that is the Cross, that is the moon, that is the star. But the deeper meaning lies precisely in the fact that it is man, the microcosm, who is compounded of sun and moon. You see from this ordinary cross-sign, how the concept has been separated from the real object. The direct perception is this, the sign is this: man in the form of a cross. People today know so little of how to connect the object with the sign, that, as I have said, an immensely clever literature exists which seeks to find out how this sign is connected with what it wants to express. And so one could write quite clever articles over the most everyday words without discovering how these things, these words, were connected with the realities.

Humanity had to go through the period of abstractions. We know that today we are no longer in the sign of Aries, in which the Sun stood at the beginning of Spring when the transition took place from the old Imaginative time, of which echoes still lingered, to the age of abstractions. We have entered the age of Pisces. A special characteristic

of this age is that man receives the force for abstract ideas out of the macrocosm. Man receives this force today from the macrocosm. But in the meantime man does not know how he is to unite the abstract ideas again with reality. They *must* be united again with reality.

I said at the beginning of the lecture that in this fifth Post-Atlantean epoch there must be a kind of recapitulation of the time in the Egyptian-Chaldean epoch when one looked back to the ancient Osiris-age, when Imaginations were in existence. The reverse, as it were, must take place: man must find the way back again to the Imaginations. One could say in another form: Osiris must become alive again, we must find ways and means to bring Osiris to life. I have spoken very concretely in these studies by saying that we must find forms of experience which are common to the dead and the living. Since Osiris was slain he has been with the dead; he will remain with the dead, but he will have to come again among the living, when there are concerns which are common to the dead and the living for

the social life of men.

This brings us to the fact that people must understand something which it is above all necessary for our time to understand: how will Osiris be revivified? How can Osiris come to new life? How does man approach again life and experience in the Imaginative consciousness?

We will speak of this tomorrow — how he is to rise again, and how the resurrection is to be brought about. Tomorrow's considerations shall have then, as their subject, the Imaginative consciousness.

Lecture III

6th January 1918.

We have been endeavouring in these lectures to understand something of the course of mankind's evolution; we have sought to follow up the deeper foundations of such Myths as the Osiris-Isis Myth; we have further sought to find our way again, from a certain aspect, in the world of the Greek Gods. We have lightly touched upon the inner meaning of the concepts which perhaps do not come to clear expression, but which underlie the poetic myths of Egypt and Greece, and have sought to study, at any rate to indicate, the connection between the basis of these myths and the Old Testament doctrines. These Old Testament doctrines have sprung from a different spirit from that of the mythology of the Egyptians and the Greeks. We have seen that the Egyptian and

Grecian mythologies in the manner of their structure, are derived from certain ancient experiences of mankind. They are based on a certain consciousness that humanity once possessed atavistic clairvoyance, and through the atavistic clairvoyance had stood in the same inner relation to the spirit pervading Nature, as later on man is related between birth and death to the things of the senses. We have seen that for this old atavistic knowledge the far-reaching world-conception, which was an inner experience, signified more than the mere sense-perception knowledge of the transitional humanity to which we still belong.

All that had arisen as pictures in the Egyptian and the Greek mythology, or better to say, *contemplation of the Gods*, is to be found in the Old Testament as actual *doctrine*, with the keynote of morality. In fact, the day before yesterday, as I spoke of the important difference between the mythology of Egypt and Greece and the Old Testament, I told you that the divine spiritual Beings who stand at the beginning of the Old

Testament, the Elohim, Jahve, can only be thought of as together creating mankind. We can only think of them as producing through their deeds what we call earthly humanity. In fact the whole evolution of earthly man is only accomplished according to the fundamental deed of the Elohim, of Jahve. I said that that is not the case in Egyptian or Greek mythology. There men looked back into ancient times and said to themselves: the Gods Osiris, Isis, Zeus, Apollo, Mars, Pallas, who are now connected with the guidance of human destiny, they have arisen from other generations of Gods, but men were already in existence. The Egyptian and the Greek mythology traced man back to older times in which those Gods were not yet creating and ruling who were recognized in their own times. Thus men in Egypt and Greece ascribed to themselves a greater antiquity than that of the Gods then in power.

This is so fundamental and significant a difference that one must bear it well in mind. In the course of these studies we shall see to what an infinitely important and significant fact this conception

points. In the Old Testament doctrine the Gods who were revered were at the same time the Gods who created the human race. Only because the Old Testament doctrine makes the Divine the creator of man, only through this was it possible for the Old Testament doctrine to insert at the same time the moral element, *moral impulse*, into the divine order and hence into the whole ordering of mankind, into Providence, one might say.

This is important for an understanding of the present-day world conception. For the world concepts of today are not derived in any very definite way from a uniform source; they have very different origins, and we bear much within us in which we believe, which we profess as modern men, that is directly rooted in Greek ideas. We bear much within us, especially the immediate present bears much in it, that points back to the Old Testament. The search of many human beings to find their right way among these often contradictory concepts and ideas, comes through the impulse that proceeds from the Mystery of Golgotha. This all lies as yet in our programme

and we shall have to build it up in the time we are still vouchsafed to be together.

It is above all important that we can lay one thing as a foundation; I have already referred to it yesterday. We have often related that we are living, since the 15th century, in the fifth Post-Atlantean epoch, and in a certain connection, I said, certain impulses of the third Post-Atlantean epoch, the Egypto-Chaldean must reappear in the fifth, just as in the sixth Post-Atlantean epoch, certain impulses of the second, the Zarathustra, the Old Persian epoch will light up, and as in the last Post-Atlantean epoch, the seventh, certain impulses of the original Indian epoch will light up again. That is a law in the course of human evolution which points in a significant manner to the essentials standing spiritually before mankind up to the new catastrophe that is to come — like a catastrophe of nature.

Now we have seen in part what immense depth of human consciousness in ancient times is expressed in the fact that these ancient ages evolved the Osiris-myth. We have seen that this early age

meant to say: there once lived a perception among men through which man could still directly experience the spiritual in his natural surroundings in his atavistic imaginations. That was the age in which Osiris ruled. But the new perceptions, the Typhon perceptions, those perceptions that have made the letter-script from the picture-script, those perceptions which from the primeval sacred language which men used to speak in common have formed the individually sounding languages, these perceptions of Typhon, they have slain what lived in humanity as the Osiris-impulse. So that since then Osiris is a Being at the side of men only when they are between death and a new birth.

We have then followed the Osiris-Isis Legend in its essentials, have seen how Osiris was regarded as a primeval ruler of Egypt who brought the Egyptians the most important of their arts, who ruled in Egypt throughout long ages, who also traveled from Egypt into other lands, and not by the sword but by persuasion brought them the benefits of the arts taught in Egypt. During his absence upon journeys, as he conferred on other

lands the benefits with which he had instructed the Egyptians, Typhon, his wicked brother, introduced innovations into his own land of Egypt. And then as Osiris returned he was slain by Typhon despite the watchfulness of his consort Isis. Then Isis sought everywhere for Osiris. Through boys — so says the legend — it was revealed to her that the coffin had been carried away by the sea; she discovered it then in Byblos in Phoenicia and brought it back to Egypt. Typhon cut up the corpse into fourteen pieces. Isis collected the pieces; with the use of spices and by other means she was able to give each piece the appearance of Osiris again. She then induced the priests to accept a third of the land from her, and by being in possession of a third of the land, on the one hand they should keep the grave of Osiris secret, on the other hand institute the Osiris cult — that is to say, a memorial service of the ancient Osiris-time, to keep in memory that there had once been a different perception in humanity. This remembrance was thenceforward to be preserved and all sorts of secrets surrounded it. The time in which Typhon had slain Osiris was indicated to be

the time in the November days of autumn when the sun sets in the seventeenth degree of Scorpio, and opposite in Taurus the moon appears in the Pleiades as full-moon.

Then it was related that Osiris once more betook himself from the Underworld, where he rules over the dead and judges them, to the Upperworld in order to instruct his son Horus, whom he had had by Isis. It is further related by the legend that Isis let herself be induced to set free Typhon, whom she had held imprisoned. Her son Horus, instructed by Osiris, grew so angry at this that he came in conflict with Isis his mother and seized the crown from her. Then it is related that either he himself, or, in other versions, Hermes, set cow-horns upon her head in place of the crown, and since then she has been portrayed with these.

Now you see Isis in ancient Egyptian myths standing there at the side of Osiris. And for the feeling of the old Egyptians she was not only a mysterious deity, a mysterious spirit-being who stood in inner relation with the ordering of the world, but one could say that Isis was the epitome

of all the deepest thoughts the Egyptians were able to form about the archetypal forces working in nature and in man. If the Egyptian was to look up to the great mysteries in his surroundings, then he must look up to Isis who had a statue in the temple at Sais which has become famous. Beneath this statue, as is well known, stood the inscription that should express the being of Isis: ‘I am the All, I am the Past, the Present and the Future; no mortal has yet lifted my veil.’

Especially in the later period of the Egyptian civilization that was a central thought. And in gazing at the mysteries of Isis, one remembered the other mysteries of the ancient Osiris age. And in connection with Isis, with the Isis at the sight of whom the pious Egyptian trembled when he let the words work upon him: ‘I am the All, I am the Past, the Present and the Future, no mortal has yet lifted my veil;’ when these words worked upon him the Egyptian remembered at the same time that Isis was once united with Osiris, when Osiris still wandered upon earth. The laity looked at it as legendary. In the mysteries the Priests explained

that the ancient Osiris time was that in which the old clairvoyance united man with the spirit of nature all about him.

For an understanding of the Osiris-Isis legend or myth at the present day, one must view it with the sensations and feelings which were in the soul, in the heart, of the Egyptian. We have done so in a few characteristic features to begin with. And through these characteristic features there is to stand before our soul's gaze that which once sounded over from ancient times into newer times, which lost its meaning through the Mystery of Golgotha, but must be again unriddled today — precisely for the better understanding of the Mystery of Golgotha. There must stand before our soul's gaze all the mystery that at first could only be divined when the Egyptian felt the words that gave the description of Isis: ‘I am the All, I am the Past, the Present and the Future; no mortal has yet lifted my veil.’ For, my dear friends, we will set opposite this Osiris-Isis myth another Osiris-Isis myth, quite another one. And in the relation of this other Osiris-Isis myth I must count upon your

freedom from prejudice, your impartiality in the highest degree, in order that you do not misunderstand it. This other Osiris-Isis myth is in no way born out of foolish arrogance, it is born in humility; it is also of such a nature that perhaps it can only be related today in a most imperfect way. But I will try to characterize its features in a few words.

It is in the first place left to each one — though that can only be provisionally — to fix the time when this Osiris-Isis myth was related in a way that I can only relate today approximately, superficially, even banally. But, as I said, I will try to relate this other Osiris-Isis myth disregarding as much as possible many prejudices and calling upon your unbiased understanding. This other Osiris-Isis myth then has somewhat — I say ‘somewhat’ — the following contents. ‘It was in the age of scientific profundity, in the midst of the land of Philisterium. Upon a hill in spiritual seclusion was erected a Building which was considered to be very remarkable in the land of Philisterium.’

(I should just like to say that the future commentator here adds a remark that by ‘the land of Philisterium’ not merely the very nearest environment is meant.)

If one wanted to use the language of Goethe one could say that the Building represented an ‘open secret’. For the Building was closed to none, it was open to all, and in fact everyone could see it at convenient times. But far the greater number of people saw nothing at all. Far the greater number of people saw neither what was built nor what this represented. Far the greater number of people stood — to use Goethe's words again — before an ‘open secret’, a completely open secret.

A statue was intended to be the central point of the Building. This statue presented a Group of beings: the Representative of Man, then — Luciferic and Ahrimanic figures. People looked at the statue and did not know in the age of scientific profundity in the land Philisterium that the Statue, in fact, was only the veil for an invisible statue. But the invisible statue was not noticed by people, for it was *the new Isis*, the Isis of a new age.

Some few persons of the land of scientific profundity had once heard of this remarkable connection between what was visible and what, as Isis-image, was concealed behind what was open and evident. And then in their profound allegorical-symbolical manner of speech they had put forward the assertion that this combination of the Representative of Man with Lucifer and Ahriman signified Isis. With this word ‘signified’, however, they not only ruined the artistic intention from which the whole thing was supposed to proceed — for an artistic creation does not merely signify something, but is something — but they completely misunderstood all that underlay it. For it was not in the least the point that the figures signified something, but that they already were what they appeared to be. And behind the figures was not an abstract new Isis, but an actual, real new Isis. The figures ‘signified’ nothing at all, but they were in fact, in themselves, that which they made themselves out to be. But they possessed the peculiarity that behind them there was the real being, the new Isis.

Some few who in special circumstances, in special moments, had nevertheless seen this new Isis, found that she is asleep. And so one can say: the real deeper-lying statue that conceals itself behind the external statue is the sleeping new Isis, a sleeping figure — visible — but seen by few. Many persons then turned in special moments to the inscription, which is plainly there at the spot where the statue stands in preparation, but which also has been read by few. And yet the inscription stands clearly there, just as clearly as the inscription once stood on the veiled form at Sais. In fact the inscription stands there: 'I am Man, I am the Past, the Present and the Future. Every mortal should lift my veil.'

Another figure, as a visitor, once approached the sleeping figure of the new Isis, and then again and again. And the sleeping Isis considered this visitor her special benefactor and loved him. And one day she believed in a particular illusion, just as the visitor believed one day in a particular illusion: the new Isis had an offspring — and she considered the visitor whom she looked on as her benefactor,

to be the father. He regarded himself as the father, but he was not. The spirit-visitor, who was none other than the new Typhon, believed that he could acquire a special increase of his power in the world if he took possession of this new Isis. So the new Isis had an offspring, but she did not know its nature, she knew nothing of the being of this new offspring. And she moved it about, she dragged it far off into other lands, because she believed that she must do so. She trailed the new offspring about, and since she had trailed and dragged it through various regions of the world it fell to pieces into fourteen parts through the very power of the world.

Thus the new Isis had carried her offspring into the world and the world had dismembered it in fourteen pieces. When the spirit-visitor, the new Typhon, had come to know of this, he gathered together the fourteen pieces, and with all the knowledge of natural scientific profundity he again made a being, a single whole, out of the fourteen pieces. But in this being there were only mechanical laws, the law of the machine. Thus a

being had arisen with the appearance of life, but with the laws of the machine. And since this being had arisen out of fourteen pieces, it could reproduce itself again, fourteen-fold. And Typhon could give a reflection of his own being to each piece, so that each of the fourteen offspring of the new Isis had a countenance that resembled the new Typhon.

And Isis had to follow all this strange affair, half-divining it; half-divining she could see the whole miraculous change that had come to her offspring. She knew that she had herself dragged it about, that she had herself brought all this to pass. But there came a day when in its true, its genuine form she could accept it again from a group of spirits who were elemental spirits of nature, could receive it from nature elementals.

As she received her true offspring which only through an illusion had been stamped into the offspring of Typhon, there dawned upon her a remarkable clairvoyant vision: she suddenly noticed that she still had the cow-horns of ancient Egypt, in spite of having become a new Isis.

And lo and behold, when she had thus become clairvoyant, the power of her clairvoyance summoned — some say Typhon himself, some say, Mercury. And he was obliged through the power of the clairvoyance of the new Isis to set a crown on her head in the place where once the old Isis had had the crown which Horus had seized from her, that is to say, on the spot where she developed the cow-horns. But this crown was merely of paper — covered with all sorts of writings of a profoundly scientific nature — still it was of paper. And she now had two crowns on her head, the cow-horns and the paper crown embellished with all the wisdom of scientific profundity.

Through the strength of her clairvoyance there one day arose in her the deep meaning, as far as the age could reach, of that which is described in St. John's Gospel as the *Logos*. There arose in her the Johannine significance of the Mystery of Golgotha. Through this strength the power of the cow-horns grasped the paper crown and changed it into an actual golden crown of genuine substance.

These then are the main features, my dear friends, that can be given of the new Osiris-Isis Legend. I will not of course make myself the commentator who explains this Osiris-Isis Legend. It is the other Osiris-Isis Legend. But it must set one thing definitely before our souls: Even though the power of action which is bound up with the new Isis statue is at first only weak, exploring and attempting, it is to be the starting point of something that is deeply justified in the impulses of the modern age, deeply justified in what this age is meant to become and must become.

In recent days we have spoken of how the Word has withdrawn, as it were, from the direct soul-experience from which it originally gushed forth as from a spring. We have seen how we live in the age of abstractions, where men's words and concepts have only an abstract meaning, where man stands far away from reality. *The power of the Word, the power of the Logos, however, must be laid hold of again*. The cow-horns of the ancient Isis must take on quite a different form.

It is difficult to say such things with the modern abstract words. For such things it is better if you try to bring them before the eye of your soul in such Imaginations as have been brought before you, and to work over these Imaginations as Imaginations. It is very important for the new Isis, through the power of the Word which is to be regained through spiritual science, to transform the cow-horns, so that even the paper crown which is written upon in the new deeply profound scientific method, that even the paper crown will become a genuine golden crown.

‘So one day someone came before the provisional form of the statue of the new Isis, and up above at the left was placed a figure of humorous deportment, which in its world-mood had something between seriousness, a serious idea of the world and, one might say, even a chuckling about the world. And lo and behold! as once upon a time someone stood opposite this figure in a specially favourable moment, the figure became alive and said quite facetiously: Humanity has only forgotten the matter, but centuries ago

something was placed before the new humanity about the nature of the new humanity, in so far as this new humanity is still only master of the abstract word, the abstract concept, the abstract idea and is far removed from the reality. This new humanity keeps well to words and always asks: Is it a pumpkin or is it a flask? ... when it happens that a flask has been made from a pumpkin ... always clings to definitions, always stops short at words! In the 15th, 16th, 17th centuries — so said the chuckling being — mankind still had self-knowledge about this peculiar situation of taking words in a false sense, not relating them to their true reality, but taking them in their most superficial sense. Today, however, men themselves have already forgotten what was put before them for the benefit of their self-knowledge, in the 15th, 16th, 17th centuries.'

And the being went on chuckling and said: 'What modern humanity should take as a real recipe for its abstract spirit is depicted on a tombstone in Mölln in the Lauenburg district. Because a tombstone stands there and on this tombstone is

drawn an owl (*Eule*) which holds before itself a looking-glass (*Spiegel*). And it is related that Till Eulenspiegel, after he had wandered through the world with all sorts of buffoonery and pranks, was buried there. It is related that this Till Eulenspiegel existed, that he was born in the year 1300, went to Poland, even reached Rome and in Rome even had a wager with the Court-jesters over all sorts of odds and ends of wisdom, and committed all the other Till Eulenspiegelisms, which indeed are to be read in the literature about Till Eulenspiegel himself.'

Learned men — and the men who are scholars, are indeed *very* learned today and take everything with extraordinary gravity and significance — these have naturally discovered — they have discovered various things: for example, that there was no Homer, etc. — the scholars have naturally also discovered that there never was a Till Eulenspiegel. One of the chief reasons why the actual bones of the actual Till Eulenspiegel, who was only the representative of his age, are not supposed to lie beneath the tombstone in

Lauenburg, on which is depicted the owl with the looking-glass, was because another tombstone had been found in Belgium upon which there was likewise an Owl with a mirror. Now the learned men naturally have said — for that is logical is it not, and logical are they all — how does it go in Shakespeare — for they are all honourable men — all, all, all! — logical are they all! They have said: if the same sign is found in Lauenburg and Belgium then naturally no Eulenspiegel existed at all.

Generally in life if one finds a second time what one has found a first time, one takes this as a reinforcement — but it is logical, is it not, in these things to take matters so. Well, we say, if I have one franc, then I have one franc. I believe it. So long as I only know that I have a franc, I believe it! But then I get another and I now have two. Now I believe that I have not one at all! — that is the same logic. This is the logic in fact that is to be found in our science — if I were to recount to you how everywhere it is to be found *wry* frequently! But what is the essential point of the Eulenspiegel-

buffoonery? Read it up in the book: the essential thing of the Till Eulenspiegel-buffoonery always consists in the fact that Eulenspiegel is given some sort of commission, and that he takes it purely literally and naturally carries it out in the wrong way. For obviously if, for instance — to exaggerate somewhat — one were to say to Eulenspiegel (whom I now take as a representative figure) 'Bring me a doctor,' he would take the word literally and would bring a man who had graduated as doctor from a University. But he would perhaps bring a man who was — excuse the strong language — a perfect fool, he only went by the sound of the word. All the fooleries of Till Eulenspiegel are like this, he only goes by the wording. But this makes Till Eulenspiegel precisely the representative of the present age. Eulenspiegelism is a keynote in our modern times. Words today are far removed from their original source, ideas are often still farther removed, and people do not notice it, but behave in an Eulenspiegel way to what civilization happens to serve up. It was therefore possible for Fritz Mauthner in a philosophical dictionary to take all

the philosophical concepts that he could find and convince one that all these philosophical concepts are actually merely words, that they no longer have a connection with any kind of actuality. People have no notion how far they are removed from reality in what today they call ideas, and even ‘ideals’. In other words: mankind does not know at all how it has made Eulenspiegel into its patron saint, how Eulenspiegel is still wandering through the different lands.

One of the fundamental evils indeed, of our time, rests on the fact that modern humanity flees from Pallas Athene, that is, from the Goddess of Wisdom, and clings to the symbol, the *owl* (Eule). And mankind no longer has the least idea of it — but it is true, as I have often shown, that the foundation of external knowledge is only a reflection — but, my dear friends, in a mirror one sees that which one is! And so the owl ... I mean the modern scientific profundity, sees in the glass, in the world-maya illusion just simply its own face.

Over such matters as these the being at the left above the modern Isis Statue chuckles and sniggers, and over many other matters which, out of a certain courtesy towards mankind, shall not be mentioned at the moment.

But, a feeling should be called forth that with the peculiarity of this presentation of human mysteries through the real existence of the Luciferic, Ahrimanic, in connection with the Representative of humanity itself, a state of consciousness is to be roused in mankind which wakes those very impulses in the soul which are necessary for the coming age.

‘In the Primal Beginning was the Word, and the Word was with God, and the Word was a God.’ But the word has become phrase, it has withdrawn from its beginning. The word sounds and resounds, but its connection with reality is not sought for; there is no endeavour among men to investigate the primary forces of what goes on around them. And one can only investigate these fundamental forces, in the sense of the present age, if one realizes that the essentiality which we call

Luciferic and Ahrimanic, is really bound up with the microcosmic forces of man. And one can only understand reality today for the man living between birth and death, if one can form a few ideas of the other reality, which indeed we have often studied, that lies for man between death and a new birth. For the one reality is only the pole of the other reality, the inverted pole of the other reality.

We have spoken of how in ancient times, when human beings entered on the age of maturity, they not only experienced a change such as still occurs today in the change of voice or some other part of the bodily organism, but they also underwent an alteration of the soul. We have indicated how the ancient Osiris-Isis myth was in fact connected with the vanishing of the alteration of the soul. What then arose in humanity through those essences and forces of which we spoke yesterday, must come again differently, inasmuch as men experience the force of the word, the force of the thought, the force of the idea in a new form. It must not now be as if something arises through the forces of nature

from the depths of the bodily organization — as in the change of voice in the boy — something which embellishes man with the power of the animal organization and functions invisibly upon his head as cow-horns. No, *there must be a conscious grasping by man* of what is meant by the Mystery of Golgotha, by the true power of the Word. A new element must draw into the human consciousness. This new element is radically different from the elements which people still enjoy describing today. This new element, however, has its significance for the social life, for the pedagogy of humanity, when pedagogy, or the theory of Education, comes out of the tragic state in which it exists today.

What does the deeply profound Eulenspiegelism — I should say ‘natural scientific profundity’ — speak of principally when it speaks of man? Of what does even a great part of modern fiction speak? It speaks of the physical origin of man in connection with physical beings of the line of descent. Fundamentally the so-called modern, the much renowned modern theory of evolution is nothing but a conception placing the doctrine of

physical descent in the centre. For the idea of heredity plays far the greatest role in the theory of evolution. It is a onesidedness. Men are thoroughly satisfied with such onesidedness, for people think nowadays that in this way one can be very learned. So one can, with quite arbitrary explanations of things, drawn apparently from deep logic, but in reality from misty vagueness.

Yesterday we saw an example of how whole literatures are written because men have lost the connection of a concept with the original experience from which the concept proceeded: the Cross-symbol. A whole literature has been written about it, the cross has been related to everything imaginable. We saw yesterday to what it must be related. The same has been done in regard to many other things and people think themselves very profound when they do it.

I will remind you of one case, my dear friends. Just think how infinitely important many men think themselves nowadays when they believe that they are speaking as we have spoken here today! There are a fair number of people who say — in

fact they very frequently use the words — Oh, one can read it any moment in the papers (with respect be it spoken) — ‘the Letter kills, but the Spirit gives life’. And with this, one thinks one has said something most profound. But one should inquire about the origin of such a saying. It goes back to those times when one had living concepts which indeed still had a connection with what had been undergone and experienced. When one talks today there is little connection — especially between the word and its place of origin. If you want to have a right connection between words and sentences and their origins, then I advise you to read the little book in which ‘Swiss-German Proverbs’ have now been collected. For one still finds in these popular proverbs an original harmonizing of what is said with the direct experience. The letter ... by this is meant, as you know, the letter-script in contradistinction to the ancient kind which the Imaginative life drew out of the spirit, as we described yesterday. This ancient spirit gave life, and the livingness in that epoch of human evolution resulted in the Imaginative atavistic clairvoyance. But there was a consciousness that

this epoch must in turn be succeeded by another, that the letter must come which kills the ancient livingness.

And now bring that into connection with all that I have said about the actual nature of consciousness in connection with death. For it is the letter that kills but that also brings the consciousness which must be overcome again through another consciousness. The sort of disdainful rejection that modern journalistic folly attaches to the proverb ‘the letter kills but the spirit gives life’ is not what is meant, but the sentence is connected with impulses of man's evolution. It implies approximately: In ancient times, Imaginative times, Osiris times, the spirit kept the human soul in a state of dulled livingness, in later times the letter called forth consciousness. That is the interpretation of the sentence, that is what it originally meant. And in many instances, Just as in this one, men today are very ready with opinions, with arbitrary explanations, because they do not connect anything with them.

This does not prove that it is false what the modern profound scientific method has to say about the idea of heredity, it is only that the other pole must be added when one speaks of heredity. If man points to his childhood, and back from childhood to birth, if he asks himself ‘What do I carry within me?’ — then the answer is: what parents and ancestors have carried within them and transmitted to me! There is, however, another way of looking at the human being which present-day man does not as yet practise, which the man of the future must practise, and which must be put in the centre of pedagogy, the art of Education. This is not the looking back at having been younger, but the right consideration of the fact that with every day in life one becomes older. As a matter of fact modern mankind only understands that one has once been young. It does not really understand how to grasp realistically that one gets older with every day. For they do not know the word that must be added to the word heredity when one sets the becoming-older opposite the having-been-young. If one looks to one's childhood one speaks of what one has inherited; in the same way, when

one looks towards the getting-older one can speak of the other pole; as of the Gate of Birth, so one can speak of the Gate of Death. There arises the one question: What have we gained through our forefathers by entering this life through the Gate of Birth? There arises the other question: What perhaps do we lose, what becomes different in us through the fact that we are approaching coming times, that we get older with every day? What is it like when we consciously experience the becoming-older-with-every day?

That, however, is a demand on our age. Humanity must learn to become older consciously with every day. For if man learns consciously to become older with every day, then this really means a meeting with spiritual beings, just as it means a descent from physical beings, that one is born and possesses inherited qualities.

I will speak next of how these things are connected: of that important inner impulse which must draw near the human soul, if the soul is to find what is so necessary for the future, what alone can round out and complete the one-sided

teachings of Natural Science.

Then you will see why the new Isis Myth can stand beside the old Osiris-Isis Myth, why both together are necessary for the men of today; why other words must be combined with the words which resound from the Statue of Isis at Sais in ancient Egypt: ‘I am the All; I am the Past, the Present, the Future; no mortal has lifted my veil’ ... Other words must sound into these; they may no longer echo one-sidedly into the human soul today but in addition must resound the words: ‘I am Man, I am the Past, the Present and the Future. Every mortal should lift my veil.’

Today I have set before you more riddles than solutions. We will, however, speak of them further and the riddles will then be solved in manifold ways.

Lecture IV

8th January, 1918.

We will try to go more fundamentally into those matters connected with the question which has just been raised. The question was: What impulses of human life must enter especially into the consciousness of man today so that a counterweight may be created to the principle of heredity that prevails almost exclusively — whether in science or in general life? This extraordinarily important question, however, can only be approached slowly and gradually. It is, in fact, most deeply connected with the contrast that I wished to bring before your spiritual eyes in showing how one can look towards the old Egyptian inscription of Isis: ‘I am the All. I am the Past, the Present, the Future; no mortal has yet lifted my veil’ — and how on the other hand one

can take into one's consciousness the words which from the present on into the future must be the complementary saying: ‘I am Man. I am the Past, I am the Present, I am the Future. Every mortal should lift my veil.’

Now above all one must realize that in the age when that saying arose in the Egyptian culture, it was still plain and clear that when one spoke of ‘immortal’ one spoke actually of man himself. In the Egyptian culture, however, the mystery as a principle of the Mysteries, was a deeply rooted principle. The Egyptian who was acquainted with his civilization knew that what lives as ‘immortal’ within the soul, must be awakened. Yes, contrary to our custom of today, the Egyptian, as too the Greek, at least the Greek thinking in the sense of Plato, really only considered a man to be a partaker of immortality, who had consciously grasped the spiritual world. You can read the proof of this in my ‘Christianity as Mystical Fact’ where I quoted the often harsh-sounding expressions of Plato for the difference between men who seek to grasp in the soul the impulse of the immortal, the

spiritual impulse, and those men who disdain this, who neglect to do so. If you think this over, you will easily see that the saying on the Statue at Sais actually meant: He who will never seek to grasp the spiritual life of the soul cannot lift the veil of Isis; he however can lift it, who grasps the spiritual life, who therefore (in the Egyptian sense, today it sounds rather different) as ‘mortal’ makes himself ‘immortal’. There was no intention of saying that the human being as such cannot lift the veil of Isis, but only that one who binds himself exclusively to the mortal element, one who will not approach the immortal element, cannot lift the veil. Later on when the Egyptian culture fell more into decadence the saying drifted into quite a wrong interpretation. As the priests transformed the Mystery-principle into a power-principle, they actually sought to instill into the laity — not the priesthood — that they, the priests, were the ‘immortals’ and those who were not priests were the ‘mortals’. That is to say, all those standing outside the priesthood cannot raise the veil of Isis. One might say that in the decadent age of Egyptian culture this was the interpretation: ‘I am

the All; I am the Past, the Present, the Future; only a priest can lift my veil.' And the priests moreover called themselves the 'immortals' in that age of decadence.

The use of this expression then came to an end for men living on the physical plane; it is only still in use in the French Academy where, following the Egyptian priest principle, specially important persons are made 'immortals'. (One is reminded of it at this time because Bergson, the Schelling and Schopenhauer plagiarist, is about to be raised to the rank of Immortal by the French Academy. Such things are left over from ages in which they were understood, and flow into times where the words, concepts and ideas are far removed from their source.)

There are many things that must be said in the course of these observations and it might easily be thought that their purpose is merely to blame our times. I have often emphasized that that is not the case. What is said here is said to characterize the times not to criticize them. Where, however, truth is to be spoken it cannot be expected that no

mention will be made of things that have simply got to be seen through, whether for their emptiness or for their harmfulness. In fact one is fully justified in saying: ought it then to deserve censure if one follows a certain example — naturally at a great distance — an example that cannot be sufficiently followed? It is not related in the Gospel that Christ-Jesus went into the Temple and flattered the merchants; it is something else that we are told — that he overthrew the tables and so on! In order really to promote what must be promoted it is essential to indicate what, in accordance with the facts, must be censured if the age is to progress. The sentimentality of painting everything in glowing colours must not find entry into the human soul, nor even be blazoned forth as universal human love.

If one takes this properly into consideration, it can be said on the one hand that we are now living in the materialistic age, to which is added abstraction in the sense we have come to know it, namely estrangement from reality; furthermore, all that must break into our age catastrophically is

connected with this divorce from reality. On the other hand, however, it may also be said that compared with the various periods of post-Atlantean times — if we keep to these — our fifth period is in a certain respect and from certain aspects the greatest age, one that brings most of all to humanity, one that harbours within it immense possibilities for the evolution and existence of mankind. And precisely through what man develops very specially in this age as shadow-side of the spiritual life, he takes the way, and can, if he proceeds rightly, find the way into the spiritual world. In particular he can find the way to his true, his highest human goal. Evolutionary possibilities are in our time very great, greater from a certain aspect than they were in former phases of post-Atlantean evolution. In point of fact, something of immense significance occurred with the entry of this fifth post-Atlantean-period. We must transplant ourselves in a new way, my dear friends, into the connection of man with the whole universe, if we wish to give the right colouring, the right nuance of feeling to something we have often brought forward from various viewpoints.

The clever ones in Philisterium, to be sure, call it ‘superstition’ if one speaks of a certain connection of man with concrete constellations of the cosmos. One must only understand this connection rightly. Superstition — what is superstition? The belief that the physical human being must in a certain way take his direction from the universe? We go by the clock, which we regulate from the position of the sun; every time we look at the clock we practise astrology. We have subconscious members of our human nature which take their direction from other constellations than those we go by when in physical life we set our clock by them. If things are understood rightly, talking of superstition has not the slightest sense, and so by way of illustration a portion of this World-Clock shall now be set before your soul. We will use it as a means of further studying the riddle that was first propounded.

Now when the time of the flooding of Atlantis, the submergence of Atlantis, which separates our post-Atlantean culture from the Atlantean culture, had passed by, the first post-Atlantean culture-epoch

arose. This was a time which received its macrocosmic influence in such a way that the force which flowed through earthly life was the one which corresponds to the rising of the sun at the vernal equinox in the *sign of Cancer*. Thus we can say: when the sun entered the sign of Cancer at the vernal equinox the first post-Atlantean civilization began. We can actually call it the 'Cancer-civilization' — if the expression is not misunderstood. If we grasp things in their true light then we can say: when the sun rose in the Spring it stood in the sign of Cancer.

We have spoken in these observations of how there is always something in man which corresponds to what is out in the macrocosm. Cancer, the Crab, corresponds in man to the thorax. So that, speaking macrocosmically one can characterize this first, ancient Indian culture by saying that it took its course while the vernal equinox of the Sun was in Cancer. If one would characterize it microcosmically one can say: it took its course when man for his knowledge, perception and view of the world stood under the

influence of those forces which are connected with what comes to expression in the Crab, in the envelopment of his chest, in his chest-cuirass. As physical human beings today we are not able to enter into a perceptive and sensitive relation with the world through the forces that are in our ‘crab’. We have no possibilities of this today. If man can develop the forces that have an intimate relationship to his thorax, if, as regards the forces of his thorax he is sensitive to all that goes on in nature and in human life, then it is as if he came into direct touch with the outer world, with all that approaches him as *elemental world*. If we only take the relation of man to man — in this we touch upon what underlay the original Indian culture — in that early time a man who met another felt through the sensitivity of his thorax, as it were, what was the nature of the other. He felt how the other man could be sympathetic to him, or more or less antipathetic. He met the other man and learnt to know him. As he breathed the air in his neighbourhood, he learnt to know him. Yes, indeed, my dear friends, in many respects to its advantage, modern mankind knows nothing of

this! But in the neighbourhood of every human being man naturally breathes differently. For in every man's neighbourhood one shares the air out-breathed by the other. Modern men have become very insusceptible to these things. During the first post-Atlantean culture, the Cancer-culture, this insensitivity did not exist. A human being could be sympathetic, antipathetic through his breathing. The thorax moved differently when the person was sympathetic or antipathetic. And the thorax was sensitive enough to be aware of its own movements.

Think, my dear friends, how one then actually perceived! One was aware of the others, but one was aware of them through something that took place in oneself. One perceived the inner nature through a process that one experienced inwardly as something bodily. That was during the ‘Cancer-culture’; I have used the illustration of one human being meeting with another. But the whole world was regarded in the same way. Thus arose the world-conception of this first post-Atlantean culture-epoch. A man breathed differently when he

beheld the sun, when he beheld the dawn, the spring, the autumn, and he formed his concepts accordingly. And as modern humanity forms its abstract, its straw-like abstract, not even straw, but paper-abstract concepts of sun, moon and stars, growth and thriving, of everything imaginable, so, in the first post-Atlantean period, the Cancer-culture, mankind formed concepts which were felt in this direct way, as a co-vibrating of one's own ‘Cancer’, one's own thorax.

One can therefore say: if this represents the path of the sun and here the sun in spring stands in Cancer, then this is the time when the human being too is in the Cancer-culture. In a special way every such Zodiacal constellation is related to a particular planet, is to be regarded as belonging to it. (This arises from reasons which we can perhaps mention presently but which are indeed known to most of you.) Cancer is to be regarded as belonging particularly to the *moon*. Since the

forces of the moon work in quite a special way when it stands in Cancer, one says: the moon has its home, its house, in Cancer, its forces are there, and there they come to development very particularly.

Now just as in the human being the thorax corresponds to Cancer, so does the sexual sphere correspond to the planetary moon. In fact one can say that whereas on the one hand man was so susceptible, so receptive and sensitive in the first post-Atlantean epoch, all intimate concepts of the post-Atlantean world-conception which have come to light are concerned, precisely in the first post-Atlantean epoch, with the sexual sphere. At that time this was right, for a naïveté then existed which in later, corrupt ages was no longer there.

Then the sun entered the *Sign of Gemini*, the Twins, at the Vernal Equinox. And then as long as the Vernal Equinox continued to be in Gemini, we have to do with the second post-Atlantean culture-epoch, the original Persian. A relation with the macrocosmic Gemini is shown microcosmically in all that concerns man's symmetry, especially the

symmetric relationship of the right hand and the left. There are of course other instances of our being symmetrical, for instance we see things only singly, with our two eyes. This state of symmetry, this co-operation of the left and the right, which is shown in particular in the two hands and arms, this corresponds in the macrocosm to the Twins, to Gemini.

Now, that which man takes into his life through the forces of the Gemini-sphere, the forces of his symmetry, to make into his world-conception — just as what I earlier characterized was taken in through the thorax in the first post-Atlantean time — is less closely connected with the immediate surroundings. The fact of being symmetrical connects man more with what lies distant from the earth, with what is not terrestrial, but celestial, cosmic. Hence in this second post-Atlantean age the close connection with the direct elemental surroundings of earth withdraws, there appears the Zarathustra culture. This Zarathustra culture turned towards the cosmos and what is to be found there of the Gemini nature — on the one hand to

the *Light-nature*, on the other hand to the *Darkness nature*; the Twins-nature, this is connected with the forces which man expresses through his symmetry.

Just as the Moon has its house in Cancer, so has *Mercury* its house in Gemini (see Diagram 2). And just as in the first post-Atlantean epoch the force of the sex-sphere helped man, as it were, to reach that intimate relation with the surrounding world of which we have spoken, so in this second post-Atlantean epoch help was given from the Mercury-sphere, the sphere connected with the forces of the lower body. On the one hand man's forces pass away from the earth into the outer universe, but in this, as it were, man is helped by something still much tinged with atavistic forces, namely, by what is connected with the forces of his vascular, his digestive system. Man has not really a digestive system just for digesting, it is at the same time an instrument of knowledge. These things have only been forgotten. And real judgment — not the sagacity I have discussed lately — real discernment, the really deeper gift of

combination which stands in connection with the objects, this does not proceed from the head, but from the lower body, and was of service to this second post-Atlantean period.

Then came the third; this was the age when the sun at the Vernal Equinox entered Taurus, the Bull. The forces which descend from the universe when the Sun at the *Spring equinox stands in Taurus* are connected microcosmically in man with all that concerns the region of the larynx, the forces of the larynx. Hence in this third post-Atlantean epoch the Egypto-Chaldean, the human being developed, as his special organ of knowledge, all that concerned the forces of the larynx. The feeling of relationship between the *word* and the *object*, particularly the things out in the universe, was an especially strong one in the third post-Atlantean time. Today in the age of abstractions one cannot form much idea of the intimate relation of what men knew of the cosmos through his larynx.

Again, the force which corresponds to Taurus was assisted through Venus, which has its house in the Bull (see Diagram 2). This corresponds in the

microcosm, in man, to forces which lie between the regions of the heart and the stomach. In this way, however, what the third post-Atlantean epoch knew as the Cosmic-word, was intimately linked with man, inasmuch as he understood it through the Venus-forces which were in his own being.

Then came the Greco-Latin time, the fourth post-Atlantean epoch. The sun entered Aries, the Ram, at the Vernal Equinox. This corresponds to the head-region in man, the region of the brow, the upper head, the actual *head-region*. The time began in which man mainly sought to grasp the world through understanding and this relationship to the world brought him *thoughts*. Head-knowing is quite different from the earlier forms of knowing. In this epoch head-knowledge came to especial prominence. But in spite of the fact that the human head is a true copy of the macrocosm, precisely because in a physical sense it is this true copy, in a spiritual sense it is really of very little value. Forgive the remark — as physical head, the human head is not of very much value. And when man depends upon his head, he can really arrive at

nothing else than a Thought-Culture. And so the Greco-Latin time, which as we have seen from other aspects laid special stress on the head, and brought man thus into a special relation with the universe, gradually evolved into an actual Head- and Thought-Civilization which ran its course and came to its end. So that from the 15th century onwards, as I pointed out yesterday, people no longer knew how to connect thinking with reality. This head-civilization, this Aries-culture, however, meant that observation of the universe was taken into the human being. And as regards the physical world it was the most perfected and complete. It is only what developed from it as a decadent condition that became materialistic. Man in this Aries-civilization formed a special relation to the surrounding world precisely through his head. It is particularly difficult today to understand the Greek culture — that of the Romans became more philistine and commonplace — when one does not realize, for instance, that the Greek had a different perception of concepts and ideas. I have dealt with this in my *The Riddles of Philosophy*.

It was full of significance for this age that *Mars* has its house in Aries. The forces of Mars are those again, but in a different way, that are connected with man's head-nature. So that Mars, who at the same time gives man aggressive forces, particularly offered support to all that he developed as a relation to the surrounding world through his head-nature. In the fourth post-Atlantean epoch, which begins in the 8th century B.C. and ends in the 15th century A.D., those conditions were developed which one can describe as a Mars-civilization. The configuration of the different social structures spread over the earth arose in this age essentially through a Mars-culture, a warlike culture. Wars nowadays are behind the times. Although they may be more terrible than formerly, yet they are stragglers, out of date. We shall be speaking of this immediately.

Now the head of man with all its forces, purely as physical thinking-instrument, as instrument for physical thoughts, is an image of the starry heavens. Therefore thoughts in this fourth post-Atlantean time had still something macrocosmic in

them, thoughts were not yet bound up with the earth. But think of the great revolution that now comes with the 15th century when the Aries-culture passes over to the *Pisces (the Fishes) Culture*. What the Pisces forces have become in the macrocosm are the forces in man that are connected with *the feet*. There is a transition from head to feet; the swing-over is an immense one. I was therefore able to say that if you went back with understanding into the time before the 14th century and read the alchemical and other writings so much despised today, you would see what deep, what vast insight there then existed into cosmic mysteries. But the whole human culture — human forces too — made a complete revolution. What man had formerly received from the heavens, he now received from the earth. This is what is shown us from the celestial constellations as the great swing-over that had been accomplished for man. And this is connected with the beginning of the material, the materialistic age. Thoughts lose their power, thoughts can easily become empty phrase in these times.

But now consider something else that is remarkable. As Venus has her house in Taurus, Mars his house in Aries, so in Pisces *Jupiter* has his house. And Jupiter is connected with the development of the human brow, forehead. Man can become great with this earth-culture in this fifth post-Atlantean epoch, precisely because in an independent human manner he can ennoble and grasp through the forces of his head that which was brought to him from the opposite side in earlier post-Atlantean periods. Hence Jupiter has to perform the same service to man in the fifth epoch as Mars had to perform in the fourth. And one could say that in a certain respect Mars was the rightful King of this world in the fourth post-Atlantean age. In the fifth he is not the rightful king of this world because nothing can really be attained through his forces in the fifth post-Atlantean epoch — in the sense of this fifth epoch. On the other hand what can make this epoch great must be brought about from the forces of the spiritual life, world-knowledge, world-conception. Man is shut off from the heavenly forces, he is confined in the materialistic period. But in this

fifth post-Atlantean age he has the greatest possibility of making himself spiritual. No age has been so favourable to spirituality as this fifth epoch. Courage must only be found to drive the money-changers out of the Temple. Courage must be found to confront with the real, abstractions and things estranged from reality, to set against them full reality and therewith the spiritual reality.

Those who have read the constellations of the stars have also always known that certain help comes from particular planets for the various sections in the path of the sun. With a certain justification to each of these constellations — Moon-Cancer, Mercury-Gemini, Venus-Taurus, Mars-Aries, Jupiter-Pisces — have been assigned three decanates, as they are called. These three decanates represent those planets which have the mission, during a particular constellation, of very especially intervening in destiny, while the others are less active. Thus the decanates of the first post-Atlantean age, the Cancer-age, are Venus, Mercury, Moon; the decanates during the Gemini-age: Jupiter, Mars, Sun; the decanates during the

Taurus-age: Mercury, Moon, Saturn; the decanates during the Aries-age: Mars, Sun, Venus. And the decanates during our age, the Pisces epoch, are very characteristically those forces which can serve us most, according to the celestial-clock: Saturn, Jupiter, Mars. Mars — here not in the same service as he had when he was in his house, when he went through Aries, but Mars now as representative power for human strength. But in the outer planets, Saturn, Jupiter, Mars you see what is connected with the human head, the human countenance, the human word-formation. Thus all that is connected with spirituality for this life between birth and death — we will speak next time of the other life between death and a new birth — is especially serviceable in this epoch. This epoch therefore is the one containing the greatest spiritual possibilities. In no age was it granted to men to do so much wrong as in this, since in none could one sin more deeply against the inner mission of the time. For if one lives with the age, then through the Jupiter force one transforms the force coming from the earth into a spiritually free humanity. And at one's disposal are

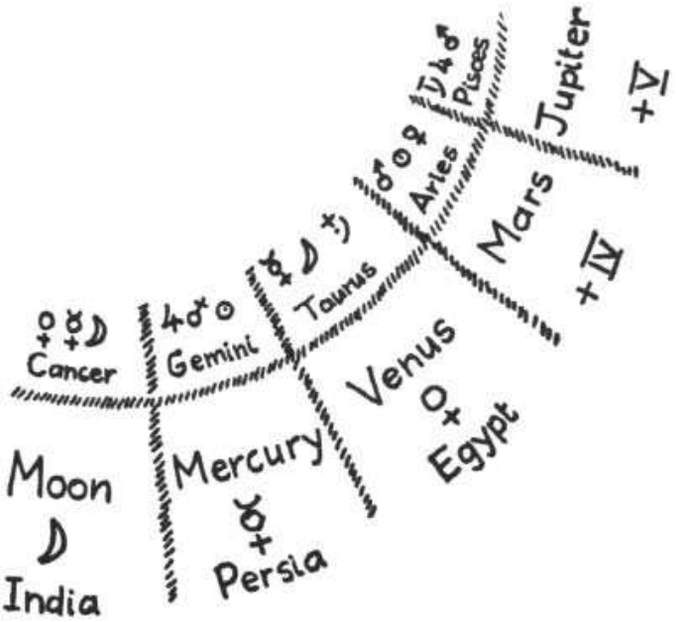
the best, the finest powers of man which he develops between birth and death: the Saturn-Jupiter- and Mars-forces.

The World-Clock, my dear friends, stands favourably for this epoch, but this must give no occasion for fatalism.

This must not cause people to say: Well let's leave ourselves to World-destiny, everything is sure to be all right... rather is it to be the cause, if a man will — but he must *will* — of his finding endless possibilities just in our age. Only, meanwhile, men do not as yet will.

But it is always unfounded to say: Well, what can I do by myself? The world takes its course ... Certainly, my dear friends, such as we are now, the world does not pay much attention to us today. But something else is the point. The point is that we are not to say, as the men of thirty-three years ago said — that they wouldn't bother themselves about anything! That is why things have become what they now are. The question in our time is that each for himself should begin to wish to escape from

abstraction, to lay aside what is foreign to reality and so on, and to seek, each for himself, to approach the real and get beyond abstractions.



One must approach from such far-lying concepts, my dear friends, if one is to develop the important subject that is to occupy us — discussion of, so to speak, the becoming older of man, the going-towards-death, just as much as the originating-from birth, the coming-from-birth. Whereas today, pedagogy, practical education of children, proceeds entirely from recognizing that the child is born and develops as child, the time must come in

which the child learns what it means to become older. But these things cannot be so simply elucidated, and so one must bring the ideas from far away. For one can say:

In order to overcome that estrangement from reality which today is the signature of the time, above all it is necessary for men to develop the will to attentiveness, the will to set Jupiter in motion. Jupiter is precisely the force that makes a perpetual call on our attentiveness. Men are so happy today if they need not be attentive, if they can resemble the sleeping Isis — I have purposely spoken of the *sleeping* Isis! The greatest part of mankind is sleeping through this present time and feels itself very, very well in so doing, for men hammer out concepts and stop short at these, and will not develop attention. The important thing to do is to examine the relationships of life. And the difficult years in which we are living must above all get us away from what has weakened human civilization for so long — inattentiveness, absence of will — and make us look into world conditions. It is not enough, my dear friends, merely to skim

lightly over things.

It might easily seem, for instance, that I have spoken again and again from all possible aspects of the harmfulness of Wilsonianism from some subjective urge. It is from no subjective urging, but it is actually necessary today to point the way from countless illusionary ideas into the direction in which attention must be unfolded. We *learn* by the events of the time; if we sharpen our attentiveness we learn precisely from the events of today an immense amount of what we need in order to understand the great impulses which solely and alone can lead mankind out of the calamities into which it has brought itself. One must put certain questions to oneself if one is to be attentive to things. It is not the point to have some general view of something, but *how* one sees it, *how* one is able to put questions regarding the outer world. Spiritual Science has also this practical significance, that it gives us the impulse of questioning, *of putting questions*.

You see, my dear friends, that one reads nowadays of the so-called Peace negotiations of Brest-

Litowsk. You know that various people are taking part in them. The chief people from Russia taking part — to single that out — are Lenin, Trotsky, a certain Herr Joffe and a certain Herr Kameneff, whose real name is Rosenfeld. Trotsky's name is Bronstein; Joffe is a rich trader from Cherson. Those are the principal negotiators. It is not uninteresting — but even important perhaps — to turn one's attention to the fact that for Herr Rosenfeld-Kameneff, it is only what the outer exoteric world calls pure chance that his head is still upon his shoulders. His head could long since have been sundered from his shoulders. For in November 1914, all sorts of delegates were arrested in Russia. One read about it at the time and knew of it in other ways. These delegates were imprisoned because they were accused of friendship with Lenin, who was abroad in a place not far from here. They believed at that time in Russia that Lenin had said ‘Of all evils that can happen to Russia in this war the fall of Czardom is the least.’ And so a number of delegates who were known to have communications with Lenin through letters and so on, were indicted. But at

that time it was impossible to get hold of them. To be sure, all sorts of patriotic, Russian patriotic, words were spoken. Words like these were spoken: ‘Over the heads and mangled bodies of our fighters, there are traitors who are in connection with the shameful Lenin in Switzerland’ — and so on. Then further proceedings took place in February 1915. Again a number of persons were accused, among them a certain Petrowski, among them also a certain Kameneff, alias Rosenfeld. Kameneff, in especial, counted among the accused at that time as the real Russian traitor-type, as a very particularly abominable fellow. And as the proceedings started, there was a general belief that it would not be long before his head ... would be off his shoulders. But Kameneff-Rosenfeld could bring forward proofs at that time that in all questions of the war, he had always taken a different stand from Lenin; so too, Petrowski; that they had no really serious friendship with Lenin. Kameneff-Rosenfeld could prove in particular that he had never wished for the victory of Germany, that a German victory could only be desired by un-Russian crafty comrades like Lenin with foreign

interests, who, while they feel themselves too weak or too lazy, await the triumph of freedom from the sword of German generals. Those are the words that were spoken at these proceedings. And a certain Kerenski, who later played another role, was assigned to Messrs. Petrowski and Kameneff as counsel, advocate. He was the defender of Kameneff in that lawsuit, and he got him off. The charge against both Petrowski and Kameneff-Rosenfeld was of high-treason and treason against the country, but Kerenski could get them off and in his speech are to be found the fine words ‘The accused were very far from the plan to stab in the back those who are ready to die for the Fatherland, they resisted no other intrigue so strongly as the one proceeding from Lenin's secret confederacy.’ Owing to the fact that Kerenski's oratory and the other things that could be brought forward supplied proof that Petrowski and Kameneff had nothing in common with Lenin's views, they came out of it all with fairly sound skins. Petrowski is now the Minister of the Interior in the Government of Lenin and Kameneff is together with Herr Joffe the most important negotiator at Brest-Litowsk.

I am quoting these particular stories, my dear friends, and could relate hundreds and hundreds of similar ones! But it is very important to look at actualities; that is what I wished to say. And in order to get to know actualities one must observe the men who have to do with them — if indeed these things men are taking part in are actualities. It is vastly convenient to stand back and say: Yes, negotiations are going on at Brest-Litowsk between Russia and the Central Powers! That is abstraction, that is no actuality. One only approaches the real when one has the will to pay attention, to look really into the concrete. I wanted to bring the matter forward merely as an example to show that it is also necessary to study present-day history. Everyone today talks about current events, but how little is really known of the events of today, how little people actually know of what is going on, how little people even guess at what takes place; This is really astounding, and can only be understood through the unbelievable way in which our intelligence is trained. In fact our intelligence is trained in such a way that science misleads it on every hand to form judgments in the

way I have described: If I have one coin, then I have one coin; if I have two coins, then I have none, I have nothing! If there is one tombstone of Till Eulenspiegel, then he can have lived; if, however, there are two tombstones with an owl and a looking-glass, then Till Eulenspiegel did not live! If I want to make an electricity experiment in the Physics classroom, I must carefully dry all the machines with warmed cloths so that nothing may be damp, for otherwise neither the ordinary electrical machine nor the inductive machine would obey me, nor anything else. But then immediately afterwards I relate: there out of the cloud — which in any case is thoroughly wet and which no Professor can have wiped with dry cloths — issues the lightning — and so could one go on. Have I not again and again given examples of how one person repeats what another says; no one examines it! Thus, for instance, one can very well hear: the fundamental principle of modern Physics is the conservation of energy, of force. That is to be traced back to Julius Robert Mayer. Although physicists and nature-researchers and other learned men proclaim him today a great hero, Julius

Robert Mayer was once put in a lunatic asylum because he had published ‘absurd trash’, had claimed to have discovered a new principle. He was indeed really incarcerated in a lunatic asylum! The great credit due to Julius Robert Mayer has gone in particular to a University Rector, but I will not stress this further; it often comes up, as you know. What I will stress is this: again and again one sees ‘The Conservation of Energy — Julius Robert Mayer discovered it’. No one re-reads, but each one re-says what has been said. In Julius Robert Mayer's work nothing at all is stated in the form, in the definite form, in which the energy-principle is represented today, but it exists there in quite a different formulation, in fact in a reasonable formulation!

Another example may be considered which lies near our subject — Dr. Schmiedel has given me a magazine in which they support Goethe's ‘Farbenlehre’. Two learned gentlemen assert that Goethe knew nothing of the Fraunhofer lines: Dr. Schmiedel has put together four columns, purely of passages from Goethe in which he speaks of the

Fraunhofer lines! But the learned gentry talk, pass judgment on the range of Goethe's optical knowledge, and let flow into such judgments — ‘he knew nothing of the Fraunhofer Lines.’ They tell people impudent falsehoods, for naturally today in this ‘authority-free’ time, what a ‘learned’ man says is just as much a gospel for a large number of people as for many, many politicians what Mr. Woodrow Wilson says is a gospel. Thus in our present time it means a good deal if someone simply states: Goethe did not know of the Fraunhofer lines! Nor does it help much to prove it to people; for soon a third person says it and then a fourth. For the inattention, the thoughtlessness with which people live today is indeed great, while the will to look at the concrete truth is not forthcoming. Mankind moreover is much too much inclined to take a lively interest in abstractions, to become enthusiastic through abstractions.

With this I have only introduced what is yet to occupy us — the important principle which must enter into the culture of our time, and our

pedagogy, the principle of man's becoming old, the becoming old of his physical body, which is linked with the becoming young of his etheric body. Of this then we will speak next time in all detail.

Lecture V

11th January, 1918.

It is our aim in these lectures to speak of important questions of mankind's evolution, and you have already seen that all sorts of preparatory facts drawn from distant sources are necessary to our purpose. In order that we may have a foundation as broad as possible, I shall remind you today of various things that have been said from one or another standpoint during my present stay here, but which are essential for a right understanding of the two coming lectures.

I have pointed out to you that in that evolutionary course of mankind which can be regarded as first interesting us after the great Atlantean catastrophe, significant changes took place in humanity. I have already some months ago indicated how changes

in humanity as a whole differ from changes taking place in a single individual. The individual as the years go on becomes older. In a certain respect one can say that for humanity as such, the reverse is the case. A man is first child, then grows up and attains the age known to us as the average age of life. In so doing the man's physical forces undergo manifold changes and transformations. Now we have already described in what sense I a reverse path is to be attributed to mankind. During the 2,160 years that followed the great Atlantean catastrophe mankind can be said to have been capable of development in a way quite different from what was possible later. This is that ancient time which followed immediately upon the great flooding of the earth — called in geology the Ice Age, in religious tradition, the Flood — from which there actually proceeded a kind of glacial state.

We know that at our present time we are capable of development up to a certain age independently of our own action; we are capable of development through our nature, our physical forces. We have

stated that in the first epoch after the great Atlantean catastrophe man remained capable of development for a much longer time. He remained so into the fifth decade of his life, and he always knew that the process of growing older was connected with a transformation of the soul and spirit nature. If today we wish to have a development of the soul and spirit nature after our twenties, we must seek for this development by our power of will. We become physically different in our twenties and in this becoming different physically there lives at the same time something that determines our progress of soul and spirit. Then the physical ceases to let us be dependent on it; then, so to speak, our physical nature hands over nothing more, and through our own willpower we must make any further advance. This is how it seems, externally considered — we shall see immediately how matters stand inwardly.

There was in fact a great difference in the first 2,160 years after the great Atlantean catastrophe. Then indeed man was still dependent on his physical element far into old age, but he had also

the joy of this dependence. He had the joy of not only progressing during his growth, and increasing, but of experiencing, even in the decline of life-forces, the fruit of these declining life-forces as a kind of blooming of soul qualities, which man can feel no longer. Yes, external physical cosmic conditions of human existence alter in relatively not such a very long time.

Then again came a time in which man no more remained capable of development to such a great age, into the fifties. In the second epoch after the great Atlantean catastrophe, which again lasted for approximately 2,160 years, and which we call the Old Persian, man remained still capable of development up to the end of his forties. Then in the next epoch, the Egypto-Chaldean, he could develop up to the time of his forty-second year. We are now living — since the 15th Century — in the period where man carries his development only into his twenties. This is all something of which external history tells us nothing, which moreover is not believed by external historical science, but with which infinitely many secrets of mankind's

evolution are connected. So that one can say: Mankind as a whole drew in, became younger and younger — if we call this change in development a becoming-younger! And we have seen what consequence must be drawn from it. This consequence was not so pressing in the Greco-Latin age; a man then remained capable of development up to his thirty-fifth year through his natural forces. It becomes more and more pressing, and from our time onward quite specially significant. For as regards humanity as a whole we are living, so to say, in the twenty-seventh year, are entering the twenty-sixth and so on. So that men are condemned to carry right through life the development they acquired in early youth through natural forces, if they do nothing of their own freewill to take their further development in hand. And the future of mankind will consist in their receding more and more, receding further, so that I, if no spiritual impulse grips mankind, times can come in which I only the views and opinions of youth prevail.

This becoming younger of humanity is shown in external symptoms — and one who regards historical development with more sharpened senses can see it — it is shown by the fact that in I Greece, let us say, a man had still to be of a definite age before he I could take any part in public affairs. Today we see the claim made I by great circles of mankind to reduce this age as much as I. possible, since people think that they already know in the twenties everything that is to be attained. More and more demands will be made in this direction, and unless an insight arises to paralyse them there will be demands that not only in the beginning of his twenties a man is clever enough to take part in any kind of parliamentary business in the world, but the nineteen-year-olds and eighteen-year-olds will believe that they contain in themselves all that a man can compass.

This kind of growing younger is at the same time a challenge to mankind to draw for themselves from the spirit what is no longer given by nature. I called your attention last time to the immense incision in the evolutionary history of mankind

which lies in the 15th Century. This is again something of which external history gives no tidings, for external history, as I have often said, is a *fable convenue*. There must come an entirely new knowledge of the being of man. For only when an entirely new knowledge of man's being is reached, will the impulse really be found which mankind needs if it is to take in hand of its own freewill what nature no longer provides. We dare not believe that, the future of humanity will come through with the thoughts and I ideas which the modern age has brought and of which it is so proud. One cannot do enough to make oneself clear how necessary it is to seek for fresh and different impulses for the evolution of humanity. It is of course a triviality to say, as I have often remarked, that our time is a transition age — for in reality each age is a transition. But it is a different thing to know what is changing in a definite age. Every age is assuredly an age of transition, but in each age one should also look about and see what is passing over.

I will link this to a fact — I could take a hundred others — but I will link on to a definite fact and let it serve as an example — one could draw on hundreds from every part of Europe. In the first half of the 19th Century, in 1828 in Vienna, a number of lectures were held by Friedrich Schlegel, one of the two brothers Schlegel, who have deserved so well of Central European culture. Friedrich Schlegel sought in these lectures to show from a lofty historical standpoint what the development of the time required, and how these requirements should be studied if the right direction were to be given to the evolution of the 19th Century and the coming age.

Friedrich Schlegel was influenced at that time by two main historical impressions. On the one hand he looked back at the 18th Century, how it had gradually evolved to atheism, materialism, irreligion. He saw how what had gone on in people's minds during the course of the 18th Century then exploded in the French Revolution. (We wish to make no criticism, merely to bring forward a fact, to consider a human outlook.)

Friedrich Schlegel saw a great onesidedness in the French Revolution. To be sure, one might find it today reactionary if such a man as Friedrich Schlegel sees a great onesidedness in the French Revolution, but one would also have to look on such a verdict from other aspects. On the whole it is fairly simple to say to oneself that this or the other was gained for mankind through the French Revolution. It is no doubt very simple; but it is a question whether someone who speaks enthusiastically in this way of the French Revolution is really altogether sincere in his inmost heart. One questions it! There is a crucial test of this sincerity which simply consists in this: one should consider how one would look at such a Movement if it broke out round one at the present day? What would one say to it then? One should really put oneself this question when judging these matters. Only then does one have a kind of crucial test of one's own sincerity, for on the whole it is not so very difficult to be enthusiastic over something that went on so and so many decades ago. The question is whether one could also be enthusiastic if one were directly sharing in it at the

present day.

Friedrich Schlegel, as I have said, looked on the Revolution as an explosion of the so-called Enlightenment, the atheistic Enlightenment of the 18th Century. And side by side with this event to which he turned his attention he set another: the appearance of that man who took the place of the Revolution, who contributed so enormously to the later shaping of Europe — Napoleon. Friedrich Schlegel from the lofty standpoint from which he viewed world-history, pointed out that when such a personality enters with such a force into world-evolution he must really be considered from a different standpoint from the one that is generally taken. He makes a very fine observation where he speaks of Napoleon. He says: ‘One should not forget that Napoleon had seven years in which to grow familiar with what he later looked on as his task; for twice seven years the tumult lasted that he carried through Europe, and then for seven years more the life-time lasted that was granted him after his fall. Four times seven years is the career of this man.’ In a very fine way this is

pointed out by Friedrich Schlegel.

I have indicated on various occasions what a role is played by this inner law in the case of men who are really representative in the historical evolution of humanity. I have pointed out to you how remarkable it is that Raphael always makes an important painting after a definite number of years. I have pointed out how a flaring-up of Goethe's poetic power always takes place in seven-year periods, whereas between these periods there is a dying down. And one could bring forward many, many such examples. Friedrich Schlegel did not look on Napoleon exactly as an impulse of blessing for European humanity!

Now in these lectures Friedrich Schlegel showed what, in his view, the salvation of Europe demanded after the confusion brought by the Revolution and the Napoleonic age. And he finds that the deeper reason of the disorder lies in the fact that men cannot lift themselves to a more all-embracing standpoint in their world conception, which indeed can only come from an understanding of the spiritual world. Hence, thinks

Friedrich Schlegel, instead of a common human world-conception, we have everywhere party-standpoints in which everyone looks on his point of view as something absolute, something which must bring salvation to all. According to Friedrich Schlegel the only salvation of mankind would be for each man to be aware that he takes a certain standpoint and others take others, and an agreement must come about through life itself. No one stand point should gain a footing as the absolute. Now Friedrich Schlegel considers that true Christianity is the one and only thing that can show man how to realize the tolerance that he means — a tolerance not inclining to indifference, but to strong and active life. And therefore he draws the conclusion (I must emphasize it is in 1828) from what he has put before his audience: the whole life of Europe, above all, however, the life of science and life of the State, must be Christianized. And he sees the great evil to be that science has become unchristian, States have become unchristian, and that nowhere has what is meant by the actual Christ-Impulse penetrated in modern times into scientific thought or the life of

the State. Now he demands that the Christ-Impulse should once more permeate the scientific and State-life.

Friedrich Schlegel was of course speaking of the science, the political life of his time, 1828. But for certain reasons which will shortly be clearer to us than they are now, one could look at modern science and modern political life as he regarded them in 1828. Try for once to inquire of the sciences which count for the most in public life: physics, chemistry, biology, national-economy, political science too, try to inquire of them whether the Christian impulse is seriously anywhere within them! People do not acknowledge it, but all the sciences are actually atheistic. And the various churches try to get along well with them, as they do not feel strong enough really to permeate science with the principle of Christianity! Hence the cheap and comfortable theory that the religious life makes different demands from those of official science, that science must keep to what can be observed, the religious life to the feelings. Both are to be nicely

separate, the one direction is to have no say in the other. One can live together in this way, my dear friends, one can indeed! But it gives rise to the sort of conditions that now exist.

Now what Friedrich Schlegel brought forward at that time was imbued with a deep inner warmth, and his great personal impulse was to serve his age, to demand that religion should not merely be made a Sunday School affair but should be carried into the whole of life, above all the life of science and State. And one can see from the way he spoke at that time in Vienna that he had a hope, a great hope, that out of the disorder produced by the Revolution and Napoleon, a Europe would come forth which would be Christianized in its life of State and Science. The final lecture treated especially of the prevailing spirit of the age and the general revival. And as motto for the lecture, which is truly delivered with great power, he put the Bible text: ‘I come quickly and make all things new.’ And he headed it with this motto because he believed that in the men of the 19th Century, to whom he could speak at that time as young men,

there lay the power to receive that which can make all things new.

Anyone who reads through these lectures of Friedrich Schlegel's leaves them with mixed feelings. On the one hand, one says: From what lofty standpoints, from what lucid conceptions men have spoken formerly of science and political life! How one must have longed for such words to kindle a fire in countless souls. And had they kindled this fire what would Europe have become in the course of the 19th Century! I repeat: it is with mixed feelings that one leaves off reading. For in the first place: that is not what came about; what came about are these catastrophic events which now stand so terribly before us. And these catastrophes were preceded by a preparation in which one could have seen exactly that such events had to come. They were preceded by the age of materialistic science — which had become stronger than it was in Friedrich Schlegel's time — preceded by the age of materialistic statesmanship over the whole of Europe. And only with sorrowful feelings can one now behold such a

motto: ‘For lo, I come quickly and make all things new.’ Somewhere there must be a mistake. Friedrich Schlegel most certainly spoke from utterly honest conviction. And he was in no slight degree a keen observer of his time; he could judge of the conditions — but yet there must have been something not quite in accord.

For, my dear friends, what did Friedrich Schlegel understand by the Christianizing of Europe? One can admit that he had a feeling for the greatness, the significance of the Christ-Impulse. And hence he also had the feeling that the Christ-Impulse must be grasped in a new way in a new age, that one cannot stop short at the way in which earlier centuries had grasped it. That he knows; a feeling of that is present in him. But, nevertheless, with this feeling he finds support in the already existing Christianity, Christianity as it had developed historically up to his time. He believed that a movement could proceed from Rome of which it could be said ‘I come quickly and make all things new’. He was in fact one of those men of the 19th Century who turned from Protestantism to

Catholicism because they believed they could trace more strength in the Catholic life than in the Protestant. But he was a free spirit enough not to become a Catholic zealot.

There is, however, something which Friedrich Schlegel has not said to himself. What he has not told himself is that one of the deepest and most significant truths of Christianity lies in the words: 'I am with you always even unto the end of the Earth-time.' Revelation has not ceased; it returns periodically. And whereas Friedrich Schlegel built upon what was already there, he should have seen, have felt, that a real Christianizing of science and the life of the State can only enter if fresh knowledge is drawn out of the spiritual world. This he did not see; he knew nothing of it. And this, my dear friends, shows us, by one of the most significant examples of the 19th Century, that again and again even in the most enlightened minds the illusion crops up that one can link on to something already existing. It is thought that one need not draw something new from the well of rejuvenescence. With these illusions people can no

doubt say things and carry out things that are great and brilliant, but it leads to nothing. For Friedrich Schlegel's hope was for a Europe of the 19th Century with its science and political life permeated by Christianity. It must come quickly, he thought, a general renewal of the world, a general re-establishing of the Christ-Impulse. And what came? A materialistic trend in the science of the second half of the 19th Century, compared with which the materialism known by Friedrich Schlegel in 1828 was child's play. And then also came a materializing of political life (one must know history, real history, not the *fable convenue* which is taught in schools and universities) of which likewise in 1828 he could see nothing around him. Thus he prophesied a Christianizing of Europe and was so bad a prophet that a materializing of Europe came about!

Men live willingly in illusions. And this is connected with the great problem that is now occupying us, the problem that will become clear to us in the coming days: men have forgotten how really to become old, and we must learn again to

become old. We must learn in a new way how to become old, and we can only do so through spiritual deepening. But, as I said, this can only become clear in the course of our study. Our time is in general disinclined for it, still disinclined, and it must cease to be disinclined and grow inclined for it.

In any case, my dear friends, the customary thought and feeling of today are not aiming at familiarizing themselves with a certain ease and facility with what, for instance, forms the spiritual challenge of the anthroposophical Spiritual Science. One can see that by various examples: I will bring forward one that lies to hand.

I had a letter the day before yesterday from a man of learning. He writes to me that he has just read a lecture of mine on the task of Spiritual Science, [See: 'The Mission of Spiritual Science and of its Building at Dornach.'] which I gave two years ago, and that he now sees that this Spiritual Science has, after all, something very fruitful for him. There is a thoroughly warm tone in this letter, a thoroughly amiable, kindly tone. One sees that

the man is gripped by what he has read in this lecture on the task of Spiritual Science. He is a trained Natural Scientist, standing in the difficult life of today, and he has seen from this lecture that Spiritual Science is not stupid and not unpractical, but can give an impulse to the time. But now let us look at the reverse side of the matter. The same man five years ago sought to attach himself to this Spiritual Science, to join a group where Spiritual Science was studied, begged moreover at that time to have various conversations with me, and these he had. He took part in group meetings five years ago, and five years ago he so reacted that the whole matter became repugnant to him, and he turned away from it so strongly that in the meantime he has become an enthusiastic panegyrist of Herr Freimark, whom you know from his various writings. Now the same man excuses himself by saying that it would perhaps have been better, instead of doing what he did, to have read something of mine, some books of mine, and made himself acquainted with the subject. But he had not done that, he had judged by what others had imparted to him, and then he had got such a

forbidding picture of Spiritual Science that he found it was not at all suited to his own path of development. Now after five years he has read a lecture and has found that this is not the case.

I quote this example — and it could be multiplied — of the way in which people stand to what desires in the only possible way — not in the way of Friedrich Schlegel — a Christianizing of all science — a Christianizing of all public life. I quote it as an example of the habits of thought of today, especially of the science of our time. It is therefore no proof that a man has found something antipathetic to him, if he approaches the Anthroposophical Movement, has various talks, takes part in group meetings, grumbles vigorously about the members of these meetings and what they say to him, concludes that he must now abuse Anthroposophy as a whole, and afterwards becomes an enthusiastic panegyrist of Freimark, who has written the vilest articles on Spiritual Science. After five years the same person decides that he will really read something! So it is no proof at all, if so and so many people today are abusive

or agree with the abuse, that deep down they might not have a natural tendency to attach themselves to anthroposophical Spiritual Science. If they have as much good will as the man in question, they need five years, many need ten, many fifteen, many fifty, many so long that they can no longer experience it in this incarnation. You see how little people's behaviour is any kind of proof that they are not seeking what is to be found in anthroposophical Spiritual Science.

I bring this example forward because it points to the profoundly important fact I have often mentioned — namely the lack of stability in going into a matter, the holding fast to old traditional prejudices, which people will not let go! And that again is connected with other things. One only needs to transpose oneself in feeling into those ancient times of which I have spoken to you earlier and today. Think of a young man after the Atlantean catastrophe in his connection with other people. He was, let us say — twenty, twenty-five years old; near him he saw someone of forty, fifty, sixty years. He said to himself: What happiness

someday to be as old as that, for as one lives one goes on gaining more and more. There was a perfectly obvious, immense veneration for one who had grown old; a looking up to the aged, linked with the consciousness that they had something else to say about life than the young men. Merely to know this theoretically is of no consequence, what matters is to have it in one's whole feeling, and to grow up under this impression. It is of infinite consequence to grow up in such a way as not merely to look back at one's youth and say: Ah, how fine it was when I was a child! This beauty of life will certainly never be taken from men by any kind of spiritual reflection. But it is a one-sided reflection which was supplemented in ancient times by the other: How beautiful it is to become old! For in the same degree as one became weaker in body, one grew into strength of soul, one grew into union with the wisdom of the world. This was at one time an accepted part of training and education.

Now, my dear friends, let us look at still another truth which, to be sure, I have not expressed in the

course of these weeks, but which in the course of years I have already mentioned here and there to our friends: We grow older. But only our physical body grows older. For from the spiritual aspect it is not true that we grow older. It is a maya, an external deception. It is certainly a reality in respect of physical life, but it is not true in respect of the full nature of man's life. Yet, we only have the right to say it is not true, if we know that this human being who lives here in the physical world between birth and death is something else than merely his physical body. He consists of the higher members, in the first place of what we have called the etheric body or the body of formative forces, and then the astral body, the ego — if we only speak of these four. But even if we stop short at the etheric body, at the invisible, supersensible body of formative forces, we see that we bear it within us between birth and death, just as we carry about our physical body of flesh and blood and bones. We carry in us this etheric body of formative forces, but we see there is a difference: the physical body grows ever older, the etheric or body of formative forces is old when we are born;

in fact, if we examine its true nature, it is old then and it becomes ever younger and younger. We can say, therefore, that the first spiritual member in us continually becomes more vigorous and younger, in contrast to the physical-corporeal that becomes weak and powerless. And it is true, literally true, that when our face begins to get wrinkled then our etheric body blooms and becomes chubby-cheeked. Yes but, the materialistic thinker could say this is completely contradicted by the fact that one does not perceive it! In ancient times it was perceived. It is only that modern times are such that people pay no attention to the matter and give it no value. In ancient times nature itself brought it in its course, in modern times it is almost an exception. But even so, there are such exceptions. I remember that I once spoke of a similar subject at the end of the eighties with Eduard von Hartmann, the philosopher of the ‘Unconscious’. We came to speak of two men who were both professors at the Berlin University. One was Zeller, a Schwabian, then seventy-two years old, who had just petitioned for his pensioning off, and who thus had the idea ‘I have got so old that I can

no longer hold my lectures.' He was old and fragile with his seventy-two years. And the other was Michelet; he was ninety-three years old. And Michelet had just been with Eduard von Hartmann and said 'Well, I don't understand Zeller! When I was as old as Zeller I was just a young fellow, and now, only now, do I feel really fitted to say something to people ... As for me, I shall still lecture for many long years!' But Michelet had something of what can be called a 'having-grown-young-in-forces'. There is of course no inner necessity that he had grown so old; for instance, a tile from a roof might have killed him when he was fifty years old or earlier. I am not speaking of such things. But after he had grown so old, in his soul he had in fact not grown old, but precisely young. This Michelet, however, in his whole being, was no materialist. Even the Hegel followers have in many ways become materialistic, although they would not assent to that, but Michelet, although he spoke in difficult sentences, was inwardly gripped by the spirit. Only a few, however, can be so inwardly gripped by the spirit. But this is just what is sought for

through anthroposophical spiritual science: to give something that can be something to all men, just as religion must be something to all men, that can speak to all men. But this is connected with our whole training and education.

Our whole educational system is constructed on entirely materialistic impulses — and this must be seen in much deeper connections than is generally indicated. People reckon only with man's physical body, never with his becoming-younger. No account is taken of one's growing younger as one grows older! At first glance it is not always immediately evident. But nevertheless, all that in course of time has become the subject of pedagogy and instruction is actually only able to lay hold of men in their youth, unless they happen to become professors or scientific writers. It is not very often that one finds that someone cares to take up in the same way in later life, when he no longer needs it, the material which is absorbed today during one's schooldays. I have known doctors who were leaders in their special subject, that is to say, who had so passed their student years and youth that

they had been able to become intellectual leaders. But there was no question at all of their continuing the same methods of acquiring knowledge in later years. I once knew a very famous man — I will not mention his name, he was so renowned — who stood in the front rank in medical science. He made his assistant attend to the later editions of his books, because he himself no longer took part in science; that did not suit his later years.

This is connected however with something else. We are gradually developing a consciousness that what one can absorb through learning is really only of service for one's youth and that one gets beyond it later on. And this is so. One can still force oneself later to turn back to many things, but then one must really force oneself — it does not come naturally as a rule. And yet, unless a man is always taking in something new — not just by allowing it to enter him through the concert hall, the theatre, or, with all due respect, the newspaper or something of that kind — then he grows old in his soul. We must absorb in another way, we must really have the feeling in the soul that one

experiences something new, one is being transformed, and that one reacts to what one takes in just as the child reacts. One cannot do this in an artificial way, it can only happen when something is there which one can approach in later life precisely as one approaches the ordinary educational subjects when one is a child.

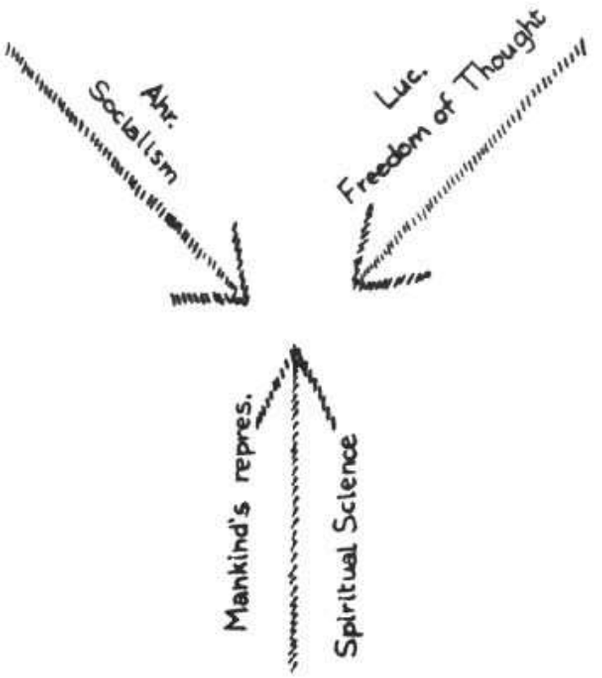
But now, take our anthroposophical spiritual science. We need not puzzle our heads over what it will be like in later centuries; for them the right form will be found. But in any case, as it is now — to the dislike however, of many — there is no primary necessity to cease absorbing it. No matter how extremely aged one may have become at the present time, one can always find in it something new that grips the soul, that makes the soul young again. And many new things have already been found on spiritual scientific soil — even such new things as let one look into the most important problems of today. But above all the present needs an impulse which directly seizes upon men themselves. Only in that way can this present time come through the calamity into which it has

entered, and which works so catastrophically. The impulses in question must approach men direct.

And now if one is not Friedrich Schlegel but a person having insight into what humanity really needs, one can nevertheless keep to several beautiful thoughts that Friedrich Schlegel had and at least rejoice in them. He has spoken of how things must not be treated as absolute from a definite standpoint. He has, in the first place, only seen the parties which always regard their own principle as the only one to make all mankind happy. But in our time much more is treated as absolute! Above all, it is not perceived that an impulse in life can be harmful by itself, but can be beneficial in co-operation with other impulses, because it then becomes something different. Think of three directions that take their course together — I shall make a sketch.

One direction is to symbolize for us the socialism to which modern mankind is striving — not just the current Lenin socialism. The second line is to symbolize what I have often characterized to you as freedom of thought, and the third direction is

Spiritual Science. These three things belong to one another; they must work together in life.



If socialism, in the crude materialistic form in which it appears today, attempts to force itself upon mankind, it will bring the greatest unhappiness upon humanity. It is symbolized for us through the Ahriman at the foot of our Group, in all his forms. If the false freedom of thought, which wants to stop short at every thought and make it valid, seeks to force itself, then harm is again brought to mankind. This is symbolized in our Group through Lucifer. But you can exclude

neither Ahriman nor Lucifer from the present day, they must only be balanced through Pneumatology, through Spiritual Science, which is represented by the Representative of mankind who stands in the centre of our Group. It must be repeatedly pointed out that Spiritual Science is not meant to be merely something for people who have cut themselves adrift from ordinary life through some circumstance or other and who want to be stimulated a little through all sorts of things connected with higher matters. Rather is Spiritual Science, anthroposophical Spiritual Science, intended to be something that is connected with the deepest needs of our age. For the nature of our age is such that its forces can only be discovered if one looks into the spiritual. It is connected with the worst evil of our time — that countless men today have no idea that in the social, the moral, the historical life, super-sensible forces are ruling; indeed, just as the air is all around us, so do supersensible forces hold sway around us. The forces are there, and they demand that we shall receive them consciously, in order to direct them consciously, otherwise they can be led into false

paths by the ignorant, or those who have no understanding. In any case the matter must not be made trivial. It must not be thought that one can point to these forces as one often prophesies the future from coffee grounds and so on! But nevertheless in a certain way and sometimes in a very close way the future and the shaping of the future are connected with what can only be recognized if one proceeds from principles of spiritual science.

People will need perhaps longer than five years to see that. But precisely because of these actual events — the signs of the time demand it — there must again and again be emphasized how it is the great demand of our age that people realize the fact that certain things which happen today can only be discovered and, above all, rightly judged, if one proceeds from the standpoint gained through anthroposophical Spiritual Science.

Lecture VI

12th January 1918.

The matters which we are now discussing are connected with a fact that sounds strange at first hearing but which corresponds to a deep and significant truth — namely, man wanders over the earth but has in reality no true understanding of himself. One could say that this statement applies particularly to our own time. We know that once in ancient Greece the great and significant inscription ‘Know thyself’ stood on Apollo's temple as a challenge to those who sought for spiritual things. Nor was this inscription on the Delphic temple ‘Know thyself’ merely a phrase at that time, as we know from our various studies. For even in this Grecian age it was still possible to bring about a deeper knowledge of man than is possible at the present time. This present time, however, is also a

challenge to us to strive again for a real knowledge of man, for a knowledge of what man on the earth actually is.

Now it seems as if the things that must be said in connection with this question are difficult to understand. In reality they are not, in spite of the fact that they sound as if they were difficult. They are only so for the present day because people are not accustomed to let their thinking and feeling flow into such currents as are necessary for a right understanding of something of this nature. The point is, that what we call understanding at the present day is actually the result of our always seeking to understand through abstract concepts. But one cannot understand everything through abstract concepts. Above all one cannot understand the human being through abstract concepts; one requires something different for the understanding of man. One must put oneself in the position of taking man as he wanders about over the earth, as a picture, as a picture which expresses something, which discloses something, which wants to reveal something to us. One must revive

the consciousness that the human being is a riddle that wants to be solved. We shall not, however, solve the riddle of man if we are content to continue to be so indolent, so theoretic in our thinking as we now prefer. For you see, the human being is — this we have stressed again and again — a complicated being. Man is more, vastly more than the physical form that wanders about before our eyes as man — far, far more is man. But this physical structure that wanders round before our eyes as man, and all that belongs to it, is none the less an expression for the whole comprehensive being of man. And one can say: Not only can one recognize in the human form, in the physical man that goes about among us, what man is between birth and death here in the physical word, but, if one only will, one can also recognize in the human being what he is as immortal, as eternal being of soul. One must only develop a feeling that this human form is a complexity. Our modern science, which is made popular and so can reach everyone, is not fitted to call forth a feeling of what a miraculous structure this human being actually is, who wanders about on earth. One must regard man

quite differently.

You have assuredly all seen a human skeleton — remember then that the human skeleton is actually twofold, if one disregards everything else. One could speak much more exactly, but if one disregards all the rest, the skeleton is a duality. You can easily lift up the skull from the skeleton; it is really only set upon it, and then the rest of the human being remains skull-less. The skull is very easily lifted off. The rest of the man without the skull is still a very complicated being, but we will now grasp it as a unit and leave aside its complexity. But we will first consider the duality which we see when we look at a human being, as, let us say, head-man, and for the rest trunk-man. And so too is the complete flesh and blood man a duality, though it is there less clearly shown.

Now in spiritual science we need not be so fond of comparisons as to treat them as absolute, develop them metaphysically — that we will not do. But by employing comparisons we wish to make various things clear. And so it is very natural, since it actually corresponds to what we see, to say: man

in respect of his head is above all ruled by the spherical form. If one desires to express in a diagram what the human head is, we can say: man is ruled by the spherical form (see diagram).

If we wish to have a diagrammatic picture for the rest of man, we should naturally have to pay attention to the complications, only we will not do that today. You will, however, easily see that disregarding certain complications, just as schematically one can picture the human head as a sphere, so one can picture the rest of man in such a form as this (see diagram: moon form), only, of course, the two circles must be placed in varied positions according to the corpulence of each individual.

But we can, as it were, really conceive of man so — as spherical form and as moon-form. This has a deep inner justification; however we will not discuss this, but only think of the fact that the human being falls into these two members.

Now, man's head is in the first place a true apparatus for spiritual activity, for all that man can produce by way of human thoughts, human feelings. The head, the apparatus ... but, if we were committed to the thoughts, the feelings, that the head as apparatus can supply, we should never be in the position of really understanding the being of man. If we were committed to use the head alone as an instrument of our spiritual life, we should never be in the position of really saying ‘I’ to ourselves. For what is this head? This head is in truth, as it meets us in its globular form, an image of the whole cosmos, as the cosmos appears to you with all its stars, fixed stars, planets and comets; even meteors — irregularities, as we know — make their appearance in many heads. The human head is an image of the macrocosm, an image of the whole world. And only the prejudice of our

time — I have indicated this in another connection — knows nothing of the fact that the whole world has a share in the coming about of a human head. But now, if through heredity, through birth, this human head is transposed to the earth, it can be no apparatus for comprehending the being of man himself. We have been given in our head an apparatus, as it were, which is like an extract of the whole world, but which is not competent to comprehend man. Why? Well, by reason of the fact that man is more than all that we can see and can think through our head. Many people say nowadays ‘there are limits to human knowledge, one cannot get beyond these limits!’ But this is only because they merely reckon with the wisdom of the head, and the wisdom of the head, it is true, does not get beyond certain limits. This wisdom of the head, my dear friends, has also made what a few days ago we described as the Greek Gods. The Greek Gods have proceeded from the wisdom of the head. They are the upper Gods; they are therefore only Gods for all that the head of man can encompass with its wisdom.

Now I have often brought to your attention that besides this external mythology the Greeks had their Mysteries. The Greeks revered in the Mysteries other Gods as well as the celestial Gods, namely, the Chthonic Gods. And of one who was initiated in the Mysteries one could say with truth: he learns to know the upper and the lower Gods, the *Upper* and the *Lower* Gods. The upper Gods were those of the Zeus-circle; but they only have rulership over what is spread out before the senses, and what the intellect can understand. The human being is more than this. Man is rooted with his being in the kingdom of the lower Gods, in the kingdom of the Chthonic Gods.

But it is no good, my dear friends, if one only looks at the part of man which I have drawn here in the sketch. If one is to turn one's mind to the rooting of man in the kingdom of the lower Gods then one must complete this drawing and make it so: one must also, as it were, include the unillumined moon. (See drawing below.) In other words, one must regard the head of man differently from the rest of the organism. With the

rest of the organism one must far more have in mind what is spiritual, what is supersensible and invisible. The head of man as it confronts us is externally complete. All that is spiritual has formed for itself an image in the head. In the rest of man that is not the case; the remaining part is only a fragment as physical man, and it is not enough for the rest of man if one takes this bodily fragment which wanders visibly about on earth.

Now this already shows us that we must accept man as complicated. But, does what I have just said ever come before us in life? What I have just said seems to be abstract, it seems paradoxical and hard to understand, but yet the question

must arise: does it ever come before us in life? That is the important thing: it appears in life quite clearly. The head is the instrument of our wisdom; it is so strongly the instrument of our wisdom, that our immediate wisdom is connected with its development. But even external anatomical physiological observation — look how a head develops, how a man grows up — shows that the head goes through a quite different development from the rest of the organism. The head develops quickly, the remaining organism slowly. The head in a child is relatively already quite finished, it develops very little further. The rest of the organism is still little perfected and goes slowly through its stages. This is connected with the fact that in life as well we are really a duplex being. Not only does our skeleton show the head and the remaining organism, but life itself shows this twofold nature: our head develops quickly, the rest of our organism slowly. At our present time the head develops practically up to our twenty-eighth or twenty-seventh year, the rest of the organism needs the whole of life up to death to do this. One can in fact only experience in a whole lifetime

what the head acquires in a relatively short time. This is connected with many mysteries.

The spiritual investigator has a special knowledge of these things if he is able to observe a fatal accident... again it sounds strange but it expresses the full truth, in a fatal accident. Imagine that a person is struck down, dies by an accident. Let us suppose that a man is struck dead in his thirtieth year. To outer physical observation such a sudden death is a kind of accident: but from a spiritual science outlook it is simply absurd to regard such an affair as accidental. For in the moment when from outside, from any external cause, a man suddenly meets with death, an immense amount rapidly takes place. Think to yourselves: this same man who has been killed at the age of thirty would have become in the ordinary course of things perhaps seventy, eighty, ninety years old. If he had still lived from thirty to ninety years he would slowly have gone through, one after another, many life experiences. What he would thus have experienced during sixty years of life, he now goes through rapidly, it might even be in half-a-minute,

if he is killed at the age of thirty. When it is a matter of the spiritual world, time relationships are different from what they seem to us here on the physical plane. A sudden death caused by external circumstances — one must treat the matter quite exactly — can cause the experience, I say the experience, the life-wisdom of the whole life that might still have been lived, to be passed through under certain circumstances very rapidly.

One is in this way enabled to see how a man assimilates life-wisdom, life-experience all his life through. And one can study through it the relation between what the head can provide with its short development, and what the rest of the human being can furnish with its long development in the social life. It is really true that during his young days a man takes in certain ideas and concepts that he learns; but he then only *learns* them. They are then head-knowledge. The rest of life that runs more slowly, is destined to transform the head-knowledge gradually into heart-knowledge — I now call the other man not the head-man, I call him the heart-man — to transform head-

knowledge into heart-knowledge, knowledge in which the whole man shares, not only the head.

We need much longer to transform head-knowledge into heart-knowledge than to assimilate the head-knowledge. Even if the head-knowledge is an especially clever knowledge, one needs today the time into the twenties, is it not so? then one is a quite clever person, academically quite clever. But in order to unite this knowledge fully with the whole man, one must keep flexible one's whole life through. And one needs just as much longer to change head-knowledge into heart-knowledge as one lives longer than to the twenty-seventh or twenty-sixth year. In so far is the human being also of a twofold nature. One quickly acquires the head-knowledge and can then in the course of life change it into heart-knowledge.

It is not quite easy to know what this actually signifies. And, perhaps I may venture to instance an experience of the spiritual investigator through which something may be more easily known concerning these things than through other results of spiritual research. If one makes oneself

acquainted with the speech which the human souls speak who have gone through the gate of death, who live in the spiritual world after death, one understands to some degree the speech of the dead, the so-called dead, one can then make the experience that the dead express themselves in a very special way upon many things connected with human life. The dead have a speech today that we who are living cannot yet quite understand. The comprehensions of the dead and the living lie somewhat far apart from one another today. The dead have a thorough consciousness of how man develops quickly as headman and slowly as heart-man. And if the dead wish to express what really happens when the quickly gained head-knowledge lives itself into the slower course of the heart-knowledge, they say there wisdom-knowledge is transformed through what ascends from man as heart-warmth or love. Wisdom is fructified in man by love. So say the dead. [See also ‘The Inner Nature of Man and Life between Death and Rebirth’.]

And that is in fact a profound and significant law of life. One can acquire head-knowledge rapidly, one can know a tremendous amount precisely in our age, for natural science — not the natural-scientist — natural science has made very great advances in our time and has a rich content. But this content has remained head-knowledge, it has not been transformed into heart-knowledge because people — I pointed this out yesterday — no longer pay attention to what approaches in life after the twenty-seventh year, because people do not understand how to become old — or I could say, to remain young in growing old. Because men do not keep the inner livingness their heart grows cold; the heart warmth does not stream up to the head; love, which comes from the rest of the organism, does not fructify the head. The head-knowledge remains cold theory. There is no necessity for it to remain cold theory, all head-knowledge can be transformed into heart-knowledge. *And that is precisely the task of the future; that head-knowledge shall gradually be transformed into heart-knowledge*. A real miracle will happen if head-knowledge is transformed into

heart-knowledge! One is completely right if one vigorously declaims today against the materialistic natural science, or, really, natural-philosophy — one is completely right, but all the same, something else is true. If this natural science which has remained mere head-knowledge in Haeckel, Spencer, Huxley, etc. and is therefore materialism, became heart-knowledge, if it were absorbed by the whole man, if humanity were to understand how to become old, or younger in old age as I showed yesterday, this science of today would become really spiritual, the true pursuit for the spirit and its existence. There is no better foundation than the natural science of the present day, if it is transformed into what can flow to the head from the rest of man's organism, that is to say from the spiritual part of the organism. The miracle will be accomplished when men also learn to feel the rejuvenation of their etheric body so that the materialistic natural science of today will become spirituality. It will the sooner become spirituality the greater the number of people who reproach it with its present materialism, its materialistic folly.

But together with this will be linked a complete transforming which can be felt by one who has but a slight feeling for what is taking place at the present time: linked with it will be a complete transforming of the nature of education and instruction. Who could deny, if he has an open eye for the social, moral, historical conditions of the present, who could deny that mankind as a whole is not in a position — though it sounds grotesque — to give children an adequate education, especially an adequate instruction? We can, to be sure, make children officials, industrialists, we can even make them pastors, etc. etc., but we are but little in a position to make children today into complete human beings, into all-round developed men. For it is a deep demand of the time that if man is to be a complete all-round developed organism of soul and spirit, he must be in the position to transform all his life through what he took in quickly, rapidly as a child. The whole life through must the human being remain fresh in order to transform what he has absorbed.

For what do we really do today in later life? (These things are not looked on unprejudicedly [?] enough). We have learnt a certain amount in youth, the one more, the other less; we are proud, are we not, that we have no more illiterates in Western Europe? One learns much, another less, but all have learnt something in youth. And what do we do in later life with what we learnt, no matter whether it was much or little? It is all of such a nature that one only remembers what one has learnt, it is present in man in such a way that one can remember it. But what do men work on there? It is not conveyed to the human soul so as to work in the soul, so that heart-contents may arise from head-knowledge. It is in no way fitted for that. Much water must still flow down the Rhine, if what we can give to youth today — (let us observe it only in one field, but it is applicable in all fields) is to be something that is fitted really to be transformed into heart-knowledge. What must that be? We have in fact today no possibility at all of giving our children anything that could really become heart-knowledge. For that we lack two conditions, and only Spiritual Science rightly

understood can bring about these two conditions.

Two conditions are lacking for really giving to children today something that refreshes life, something which throughout life can be a source of joy in life and a supporting of life. Two things are lacking. The one is that, from all the current ideas that we have today, that modern culture can give us, man can gain no conception of how he stands in relation to the universe. Just think of all that is conveyed to one in school. It is imparted even to the smallest children — at least, what they are told is put into such words as contain what I am now expressing to you. Reflect that the human being grows up today under these ideas: there is the earth, it swings with such and such a velocity through universal space, and beyond the earth there are the sun, planets, fixed stars. And then what is said of the sun, the planets, the fixed stars, is at most a kind of cosmic physics — it is no more — cosmic mechanics, cosmic physics. What the astronomer says today, what our general culture today says about the structure of the universe, has that anything to do with this human

being who walks about here below upon the earth? Most certainly not! Is it not true that for the natural scientific idea of the world, man goes about as a somewhat more highly developed animal; he is born, dies, is buried, another comes, is born, dies, is buried, etc. etc. and so it goes from generation to generation. Out in the great cosmic space events take place which are calculated purely mathematically as in a great world machine. But for the modern clever men what has all that takes place out there in the universe to do with the fact that here on earth this somewhat more highly evolved animal is born and dies? Priests, pastors, know no other wisdom to put in place of this comfortless wisdom. And since they do not know that, they say that they do not occupy themselves in any way with science, but that faith must have an entirely different origin.

Well, we need not enlarge on this. But they are two utterly different things that are spoken of by atheistic science and by the so-called religious faith of this or that Confession at Church, feebly upholding the theistic element. It was essential that

for a certain time in humanity's evolution the present world conception should take the place of the earlier ideas. We need not go back very far — only people don't think of it today — and men were then still aware that they did not wander on the earth as higher animals who were just born and buried. Rather did they bring themselves into connection with the star-world, with the whole universe, and knew in their own way, in a different way from that in which it must be striven for now, of the connection with the universe. But one must therefore also conceive of the universe differently.

You see, such a world conception as is imparted even to children today would be unthinkable in the twelfth, thirteenth centuries; they could not in the least imagine having such an opinion of the world of the stars. They looked up to the stars, to the planets as we do today, but they did not merely calculate, as the modern mathematical astronomer does, the orbits of the planets, and believe that up there is a globe which passes through world space — the science of the Middle Ages saw in each globe the body of a spiritual being. It would have

been simply a piece of folly to represent a planet as a mere material globe. Read about it in Thomas Aquinas. [Compare ‘The Philosophy of Thomas Aquinas’.] You will find everywhere that in each planet he sees an Angelic Intelligence. And so in the other stars. Such a universe as modern astronomy fabricates was not imagined. But for a certain length of time, in order to progress, one must drive the soul, as it were, out of the universe, in order to conceive the skeleton, the pure machinery of the universe. The Copernicus, the Galileo, the Kepler world conceptions had to come. But only the foolish see them as something valid for all time. They are a beginning, but a beginning that must evolve further.

Many things are known already to Spiritual Science which official astronomy does not yet know. But it is important that just these things which Spiritual Science knows and official astronomy does not yet know, should pass over into the general consciousness of humanity. And although these concepts may seem difficult today they will become something that one can impart to

the children, they will be an important possession for the children, to keep the soul full of life. We still have to speak of these things, however, in difficult concepts. For as long as Spiritual Science is received, as it is at present by the external world, it has no opportunity of pouring things into such concepts and such pictures as are needed if they are to become the subject of children's education.

There is something, for instance, of which modern astronomy knows nothing. It knows nothing of the fact that the earth speeding through the universe, speeds too fast. She rushes too fast, the earth! And since she rushes too fast, since the earth moves quickly, we also have our head-development quicker than we should have if the earth were to move as slowly as to correspond with our whole life's duration. The rapidity of our head-development simply depends on the fact that the earth races too quickly through universal space. Our head takes part in this speed of the earth, the rest of our organism takes no part in it, the rest of our organism withdraws itself from cosmic events.

Our head which, as a sphere, is an image of the heavens, must also participate in what the earth performs in celestial space. Our remaining organism which is not formed on the model of the whole universe, does not participate, it makes its development more slowly. Were our whole organism to participate today in the speed of the earth, were it to develop in correspondence to the speed of the earth, then none of us could ever be older than twenty-seven years. Twenty-seven years would be the average life of man. For in fact our head is finished when we are twenty-seven years old; if it depended on the head, man would die at the age of twenty-seven. Only because the rest of man is planned for a longer life time, and continually sends its forces to the head after the twenty-seventh year, do we live as long as we do. It is the spiritual part of the remaining organism which sends its forces to the head. It is the heart portion that exchanges its forces with the head.

If humanity knows some day that it has a twofold nature, a head-nature and a heart-nature, then it will know too that the head obeys quite other

cosmic laws than the rest of the organism. Then the human being takes his place again within the whole macrocosm, then man can do no other than form concepts that lead him to say ‘I do not stand here upon earth as merely a higher animal, to be born and to die, but I am a being formed from out the whole universe. My head is built up for me out of the whole universe, the earth has attached to me the rest of my organization, and this does not follow the movements of the cosmos as my head does.’ Thus, when we do not look at man abstractly, as modern science does, but regard him as picture in his duality, as head-man and heart-man in connection with the universe, then the human being is placed again into the cosmos. And I know, my dear friends, and others who can judge such things know it also: if man can make heart-warm concepts of the fact that when one looks at the human head it is seen to be an image of the whole star-strewn space of the world with its wonders, then there will enter the human soul all the pictures of the connection of man with the wide, wide universe. And these pictures become forms of narrative which we have not yet got, and

which will bring to expression, not abstractly, but linked with feeling, what we can pour into the hearts of the youngest children. Then these hearts of young children will feel: here upon earth I stand as human being, but as man I am the expression of the whole star-strewn universal space: the whole world expresses itself in me. It will be possible to train the human being to feel himself a member of the whole cosmos. That is the one condition.

The other condition is the following: when we are able to arrange the whole of education and instruction so that man knows that he is an image of the universe in his head, and in the remaining organism is withdrawn from the universe, that with his remaining organism he must so work upon what falls down like a rain of the soul — the whole universe — that it becomes independent in man here upon earth, then this will be a particular inner experience. Think of this two-fold human being, whom I will now draw in this curious fashion.

When he comes to know that from the whole universe there flow unconsciously into his head,

stimulating its forces, the secrets of the stars, but that all this must be worked upon his whole life through by the rest of his organism, so that he may conserve it on earth, carry it through death back again into the spiritual world — when this becomes a living experience, then man will know his twofold nature, he will know himself as head-man and heart-man. For what I am now saying means that man will learn to solve his own riddle, to say to himself: inasmuch as I become more and more heart-man, inasmuch as I remain young, I view in later years through what my heart gives me, that which in childhood and youth I learnt through my head. The heart gazes

up to the head and will see there an image of the whole starry heavens. The head however will look to the heart and will find there the mysteries of the human riddle, will learn to fathom in the heart the actual being of man. The human being will feel as regards his education: To be sure, I can learn all sorts of things with my head. But as I go on living, as I live on towards death that is to bear me into the spiritual world, what I learn through the head is fructified in the future through the love ascending from the rest of the organism and becomes something quite different. There is something in me as man that is only to be found in me as man; I have to await something. Very much lies in these words and it means very much when man is so educated that he says: I have something to await. I shall be thirty, forty, fifty, sixty years old, and as I grow older from decade to decade, there comes towards me through growing older something of the mystery of man. I have something to await from the fact that I live on.

Imagine if that were not mere theory, if it were life-wisdom, social life-wisdom. Then the child is

educated in such a way that he knows ‘I can learn something; but he who teaches me possesses something that I cannot learn; I must first be as old as he before I can find it in myself. If he relates it to me, he gives me something which must be a sacred mystery for me, since I can hear it from his mouth, but cannot find it in myself.’ Just think what a relationship is created again between children and their elders, which is entirely lost in our age — if man knows that age offers something that is to be awaited. If I am not yet forty years old, that sum of mysteries cannot lie in me that can lie in one who is already forty years old. And if he imparts it to me, I receive it just as information, I cannot know it through myself. What a bond of human fellowship would be formed, if in this way a new earnestness, a new profundity came into life!

This earnestness, this depth, is precisely what is lacking to our life, what our life does not possess. Our present life only values head-knowledge. But true social life will in this way die out, approach dissolution, for here on earth men wander about

who have no idea what they are, who really only take seriously what there is up to the age of twenty-seven, and then employ the remainder of life in carrying about the corpse in them, but not in transforming the whole man into something which can still carry youthfulness through death.

Because people do not understand this, my dear friends, because an age has come that could not understand this, everything that refers to spiritual things remains so unsatisfying, as I had to say yesterday concerning Friedrich Schlegel. He was a gifted man, he had understood much, but he did not know that a new revelation of the spirit was necessary, he thought that one could simply take the old Christianity. In many respects he could even express right ideas with ringing words — I will read you a passage from the last lecture by Friedrich Schlegel in the year 1828. He sought to prove, as he said, ‘that in the course of world-history a divine guiding hand and disposition is to be recognized, that not merely earthly visible forces are co-operating in this evolution, or opposing and hindering it, but that the conflict is

in part directed under divine assistance against invisible powers. I hope to have established a conviction of this, even I though it is not proved mathematically, which would here be neither proper nor applicable, and that it will nevertheless remain active and vigorous.'

He had a presentiment, but not a living consciousness that man, by living through history, has to become familiar in history with divine forces, and together with these divine forces fights against opposing spiritual powers — he says expressly, 'opposing spiritual powers'. For in certain respects people flee from the real science of the spirit. Since the third century of our era, when in the West the prejudice as it was called, arose against the persuasion of the false gnosis (so they called it: the persuasion of the false gnosis!) people have gradually begun to turn aside from all that can be known of the spiritual worlds. And so it came about that even religious impulses prepared materialism, and that these religious impulses could not prevent the fact that we have really nothing to give to youth. Our science does

not serve the young; in later life one can only remember it, it cannot become heart-wisdom.

In the religious field it is just the same. Man has finally come, one might say, to two extremes. He seems to have forgotten how to conceive of the supersensible Christ and desires to know nothing of that cosmic power of which spiritual science must speak again as the power of Christ-Jesus. On the other hand there is the quite delightful, really lovely and charming picture which developed in the course of the Middle Ages and modern times through poets and musicians — a charming poetic picture which has developed round the Infant-Jesus. But pictures and ideas related to the dear Jesus-Babe cannot satisfy a man religiously his whole life through! It is in fact characteristic that a really paradoxical love for the sweet little Jesus is expressed in countless songs and so on. There is nothing to be objected to in this, but it cannot remain the only thing.

That is the one aspect, where man, in order to have at least something, has clung to the smallest, since he cannot raise himself to the great. But it cannot

fill up life. And on the other hand the ‘bon Dieu citoyen’, as at Christmas we learnt to know him in Heinrich Heine's words, the ‘bon citoyen’ Jesus, who is divested of all divinity, the God of the liberal pastors and liberal priests. Now do you believe that he can really grip life? Do you believe in particular that he can take youth captive? He is from the outset a dead theology-product, not even a theology-product, but a theology-history-product. In this sphere, however, mankind is far removed from directing its gaze to what is spiritual power in history.

Why is this so? Simply because for a time mankind must go through a stage of gazing into the world purely from a materialistic standpoint. The time has also come when modern natural science which is so fitted for spirituality must be transformed into heart-knowledge. Our natural science is either execrable, if it remains as it is, or it is something quite extraordinarily grand, if it changes into heart-knowledge. For then it becomes spiritual science. The older science which is involved in all sorts of traditions had already

transformed head-science into heart-science; the modern age has had no gift for transforming into heart-science the science it has acquired up to the present, and so it has come about that head-science, especially in the social field, has performed the only real work, and has thus brought about the most one-sided product it is possible to have.

You see, man's head can know nothing at all of the being of man. Hence when man's head ponders over the being of man and his connection with the social life, it has to bring something quite foreign into the social common life. And that is the modern socialism, expressed as social-democratic theory. There is nothing that is such pure head-knowledge as the Marxist social-democracy. This is only because the rest of mankind has shirked any concern in world problems, and in the Marxist circles they have only occupied themselves with social theories. The others have only — no, I will be polite — let themselves be prompted by professorial-thoughts, which are purely traditional. But head-wisdom has become social theory. That

is to say, people have tried to establish a social theory with an instrument which is least of all capable of knowing anything about the human being. This is a fundamental error of present-day mankind, which can only be fully disclosed when people know about head-knowledge and heart-knowledge. The head will never be able to refute socialism, Marxist socialism, because in our times the head's task is to think out and devise. It will only be refuted through Spiritual Science, since Spiritual Science is head wisdom transformed through the heart.

It is extraordinarily important that one should realize these things. You see why even such a man as Schlegel suggested unsuitable means — since he was willing to accept the old, although he realized that man must re-acquire vision for the invisible that goes about amongst us. But our age is a challenge to direct the gaze to what is thus invisible. Invisible powers were always at hand as Schlegel divined: unseen powers have taken part in working upon what is being accomplished in mankind. Humanity, however, must evolve. Up to

a certain degree it did not matter so much if people in the last few centuries gave no thought to the supersensible, invisible forces, for instance, in social life. That will not do in the future. In the future, in face of the real conditions, that won't do! I could quote many examples to show this; I will bring forward one.

In the course of the last decade and a half I have spoken of this from other points of view. Anyone who observes the social state of Europe, as it has developed since the 8th, 9th centuries, knows that many different things have worked into the structure of European life, into this complicated European life. In the West it has retained the Athanasian Christianity, it has thrust back eastwards (as I said here a few weeks ago) an older Christianity, originally linked with Asiatic traditions, the Russian Christianity, the Orthodox Christianity. It has developed in the West the various European members of this European social totality — inasmuch as it has gradually created a member out of the preserved Roman element with the newly revived German and Slav elements in

Europe — altogether a complicated organism. One could find one's way about in it up to now, if one disregarded what lives there unseen; for the configuration of Europe has much force in its structure. But an essential and important force in this structure is, among others, the relation in which France has stood to the rest of Europe. I do not now mean merely the political relation, I mean the whole relation of France to the rest of Europe, and by this I mean all that any European could feel in the course of centuries, since the 8th, 9th centuries, with regard to anyone belonging to the French nation. There is this peculiarity, my dear friends, that, so far as the relation of the rest of Europe to France is concerned, it comes to expression in feelings of sympathy and antipathy. We have to do with sympathy and antipathy, and hence purely with a phenomenon of the physical plane. One can understand the human relationship coming into play between France and the rest of Europe if one studies what hearts, what human souls live out on the physical plane. What has developed for France, at any rate outside France, is to be understood through physical plane

conditions. Hence it did no harm — there were similar relationships in Europe in the last centuries — it did no harm if people neglected to see the supersensible powers playing into things, since the sympathies and antipathies were caused by relations of the physical plane.

Much of what has thus played its part for centuries will become different. We are standing before mighty revolutions, even in regard to innermost relations that are coming over the European social structure. One need not believe it to have been lightly spoken if I have once again stressed the fact that things are to be taken more earnestly than men nowadays are inclined to take them. We are standing before mighty revolutions — and it will be necessary in the future for men to turn their eyes — the eyes of the mind — to spiritual relationships; for it will no longer be possible merely from physical plane relations to understand what is going on. It can only be understood if one can take spiritual relations into consideration.

What took place in March — the fall of the Czar — has a metaphysical character. One can only

understand it if one has in mind its metaphysical character. Why then was there a Czar at all? The question can be grasped in a higher sense than in the external trivial-historical sense. Why was there a Czar at all? If one disregards individual pacifist cranks who have seen something serious in the tomfoolery of the Czar's Peace-Manifesto, then one must say: even those who from all sorts of reasons have ranged themselves with the Russian realm have not loved Czardom. And in those who loved it, the love was certainly not very genuine. But why was there a Czardom? There was a Czardom — my dear friends, I will now express it paradoxically, somewhat extremely: — so that Europe had something to hate. It was necessary to provoke those forces of hatred. There was a Czardom, and the Czardom behaved as it did, so that Europe had something to hate. Europe needed this hate as a sort of fresh impetus to something else. The Czar must be there in order in the first place to serve as the point on which the hatred concentrated; for a wave of hatred was prepared, as may now even be seen externally. What is now taking place will be transformed into powerful

feelings of hatred. It will no longer be possible to understand these, as the sympathy and antipathy of former times were to be understood — from the aspect of the physical plane. For, my dear friends, not mere human beings will hate. Central and Eastern Europe will be hated, not by men, but by certain demons which will dwell in men. The time will certainly come when Eastern Europe will perhaps be hated even more than Central Europe.

These things must be understood and they must not be taken lightly. They can only be understood if men lift themselves to seek a connection with the spiritual world. For what has already been to some extent divined by such spirits as Friedrich Schlegel, will certainly come to pass, though they have not seen the foundations and the roots. Things must be grasped without prejudice in the eye of the soul, so that man can look back over the last centuries and what they have brought ... and then they will be able to co-operate in what must be founded.

Among the fine passages that occur from time to time in Schlegel's addresses there is this: ‘In the

evolution of mankind all depends on the inner being of the soul and on the sincerity in the soul, and harmful above all is every kind of political idolatry.' That is a fine passage of Friedrich Schlegel's. This political idolatry, how it has laid hold of our time! How it rules our time! And the political idolatry has created a fine symptom for itself, by which one is able to recognize what is there.

But one must look through circumstances! Yes, my dear friends, one must perceive what is living in our times. We have no possibility today, if we do not deepen knowledge through the heart, of giving children what they need in order to keep young and fitted for life all their life through. We have not yet this possibility [The first of over eighty Waldorf Schools was not founded until 1919.] — and we understand that as soon as we look at the true nature of the head-man and heart-man. It must be established, it must come. If we want to put things in a few words we can say: Schoolmastering is utterly and entirely unable to fulfil its mission today. What ranks as

Schoolmastering is completely foreign to the true being of man. But the world threatens to be ruled by a schoolmaster, [Woodrow Wilson.] revered through political idolatry. Schoolmastering, the least of all fitted for guiding men in the modern epoch, is supposed to be high politics.

At least some few people ought to realize these things. For they are things which are profoundly connected with the deep knowledge which man can only gain if he seeks a little to penetrate the secrets of humanity. The world today can neither be grasped nor in any way governed through desires and instincts, through Chauvinism and nationalism, but solely through the good will which tries to penetrate into true reality.

Lecture VII

13th January 1918.

We have seen that we approach certain riddles of the universe I and of mankind when we begin to observe man himself, seeing in his two-fold form something of the solution of the world-riddle. In meditating over all these things one can gain great help by thinking more deeply of the formula: The world as totality is a riddle, and man himself, again as totality, is its solution. We must not expect, however, to solve the world-riddle in a moment; human life itself in its completeness, what we experience between birth and death and again between death and a new birth — that is actually the solution of the world-riddle. So this is a very serviceable formula: *The world is a riddle and Man is its solution*.

We have seen that when we regard man's external physical form, we can distinguish in it the head-part and the remaining part. We can consider the head-part in its spherical form as an image of the whole cosmos, not only as a comparison but as an actuality. We can truly say that the whole starry heaven is at work to bring about the form, the shaping, the inner forces of the human head. Of course, it is also true — speaking lightly — that everyone has his own head. Man certainly has that. For as you know, the configuration of the starry heaven always diners, according to the special spot on earth and the special time at which one observes the stars. So that by taking the starry heavens, not in general, but in their configuration at the place and at the time in which the person is born, this must result in each person's having his special head according to the position of the stars in the heavens. Let us keep in mind that it is not the star-heaven in general that builds up our head, but its special configuration. And from the various studies we have pursued we can realize that a considerable part of man's task between death and rebirth consists in his becoming familiar with the

mysteries, the spiritual secrets of the stars. One can even say in a certain sense, that the head is not merely given us quite passively but that we make it ourselves. Between death and a new birth we come to know all the laws that prevail in wide cosmic spaces. In fact, when we think of it spiritually, the wide universe is our home between death and a new birth. And just as here on the earth we learn to know the laws by which houses and other things are constructed, so in the time between death and rebirth we become familiar with the laws of the cosmos. And we ourselves take part in working in the cosmos. And from the cosmos, together with the purely spiritual beings who dwell there, we work chiefly upon the head. So that when the human head appears here in the physical world, it is only apparently determined by mere heredity from one's ancestors. I have said repeatedly that everyone acknowledges that the magnetic needle does not turn by itself to the North and the other pole to the South, but that cosmic forces are at work, namely, that the earth is working there. In the case of the magnet, people own that the universe plays a part, it is only when

one comes to the origin of a living being that they are not yet willing to see that the whole universe participates in it. In the case of man, it is with the formation of his head that the whole universe is concerned. The head has not merely come about through heredity, from father, mother, grandparents, etc. but forces from the whole universe are at work within it. It is principally from man's limbs and members that the configuration of cosmic forces acts upon what is in his head. On the other hand, we actually receive the rest of our organism, in so far as it is physical, through a kind of hereditary transmission from the generations of ancestors.

Modern natural science, my dear friends, is moreover very close to the discovery of this from its own standpoint. In fact the natural science of today only struggles against those parts of the truth that are suggestive of Spiritual Science. Natural science is very near at many points to a meeting with spiritual science. I said in other lectures and have indicated the same thing here, that natural science is very near to a discovery of something

that has met with opposition even in spiritual science. People who read my *Theosophy* often find themselves repelled by the chapter where I speak of the human aura and how man's forces of soul and spirit are expressed for clairvoyance in a colour aura that sparkles round him. Now Professor Moritz Benedict, whom I have often mentioned in other connections, has recently made experiments in Vienna with persons who have a gift for using the divining-rod. Professor Benedict did not make clairvoyant experiments; as he is very unwilling to acknowledge clairvoyance, but he made experiments in a dark chamber with those gifted for using the divining-rod, which has played such a great role in this war. You probably know that it has played a very special role in this war. Since water was needed for the soldiers, persons able to use the divining-rod were posted to various army-groups in order to discover springs of water for the men. This went on very largely in the southern areas of the fighting. Driven by necessity, of course, one had to do such things. Now in the camera obscura and with the method of natural science Professor Benedict has examined people

who can find water or metals under the earth by means of the divining-rod. In the case of a woman who was quite small, he discovered that she showed under treatment in the camera obscura, an immense aura, so that she looked like a giant. He could even describe the right side as bluish, the left side as yellowish-red. This can all be read today as scientific findings, since Professor Benedict has published the whole matter in his book on the divining-rod. What has been observed by Professor Benedict through these methods is the aura, as I have mentioned on earlier occasions. It is not the aura of which we speak; we mean much more spiritual elements in man than this lowest, almost physical aura which Professor Benedict is able to find by natural means in the camera obscura. Still there is a connection. Precisely that part of my book *Theosophy* which has met with the most opposition and abuse, has thus shown its point of contact with ordinary science. Things will move quickly, and it will be the same with regard to what I have just touched upon. At no distant time, and purely from researches of natural science it will be possible to

establish that what a man bears within him as inherited from ancestors is not the form of the head nor its inner forces, and that the head in fact is produced by forces of the cosmos. We should never be nationalistic, my dear friends, if we were to follow our head alone. The head is not in the least adapted to be nationalistic, for it is derived from the heavens, and the heavens are not nationalistic. All the dividing of men into groups that finds a place in our thoughts does not come from the head; it comes from that element through which we are connected with the hereditary stream of humanity. This of course plays into the head when man is living here between birth and death, for the rest of the organism continuously exchanges its nerve-forces and blood-forces with the head.

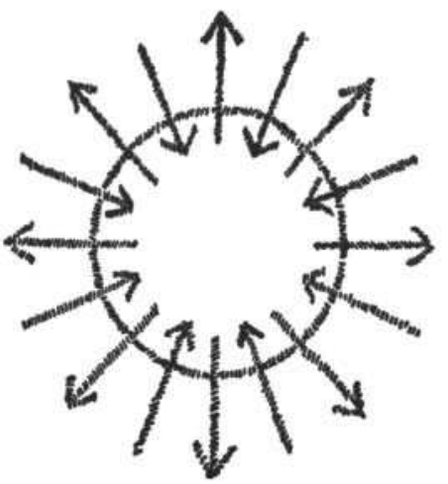
When we speak of heredity, however, and that the part of man which excludes the head received its forces from ancestors, we must only refer to the physical, for as regards the spiritual part of the remaining organism, it is another matter. And therefore it is very important for us now to

consider a fact which can only be brought to light through spiritual science. Thus natural science will discover, as it has discovered the aura, the fact that the head is only influenced through heredity by being added to the rest of the organism. That man is only related to his ancestors in respect of the rest of the organism — this will be discovered even by natural science. But we touch upon another field which natural science cannot of course enter forthwith. Inasmuch as we are born we bear in our head the forces of the universe; they shape our head. A little, to be sure, can be outwardly substantiated. One who observes children in their development will perhaps know that in the very early days it can often be asked — whom does the child really resemble? And the likeness often only comes out strongly in later childhood — some at least of you will have already noticed that. It rests on the fact that the head is mainly neutral as regards earthly conditions; the rest of the organism must first affect the head (it can do so of course even in the embryonic stage) and then the features and so on can show a likeness to the ancestors. If one has a feeling for such things, one can see for

oneself externally the truth that lies in this domain.

But the matter goes deeper. Between the spiritual universe — for the universe is filled with spirit and spirit-beings — and the earth on which we dwell there is an intermediary which is never at rest. A fine substance, which cannot be produced in the chemical laboratory since it does not belong to the chemical elements, streams in continuously on to the earth out of the wide universe. If one wants to draw it schematically, one can say: if the earth is here in universal space (see diagram), from all sides universal matter continuously streams in upon the earth, a fine universal substance (arrows inwards), and this fine substance penetrates a little below the earth's surface. So that this continually takes place — substances from the whole of cosmic space sink down towards the earth. It is not physical substance, not a chemical element, but actually spiritual, auric substance that sinks down below the surface of the earth. When we come down to earth from the spiritual world, to find a place in a human body, we use the forces that lie in this substance.

Now it is significant that this substance which streams into the earth and again streams out, is made use of by man when he dies. He finds in the out-streaming substance, forces which take him into the spiritual world. This substance, which I have shown coming inwards towards the earth, enters the surface to a certain depth and then streams away again (arrows pointing outwards). So that one can continually perceive a sort of inbreathing of ether or auric substance into the earth, and again an out-breathing.



This is an observation which is not so very easy to make. But if it has once been made, if one has once realized that the earth actually inhales and exhales spiritual substance continuously, then one

knows how to apply it to all circumstances and, above all, to human life in the way I have just described. Thus we come into our bodily nature with what I have indicated as inwardly directed arrows, and with those pointing outwards, we pass out again in death.

In this case I will relate how I came upon this fact years ago. The forces that play here, the in-streaming and out-streaming forces, are not solely concerned with human life, but with every possible kind of earthly condition. Now a special problem for me was how matters stood with the cockchafers — yes, cockchafers. Cockchafers are in fact extraordinarily interesting because, as you probably know, when there are a great many cockchafers in a year then in three to five years there are very many grubs — (their larvae). These grubs affect the potato crop very seriously, one gets very bad crops if there are many grubs. And a man who has anything to do with potato culture knows that there will be a bad crop three to five years after a year in which there are great numbers of cockchafers. Now I had looked on that as an

interesting fact, and then I discovered that the life of the cockchafer is connected with the in-streaming substance and the life of the grubs with the out-streaming substance. I will only stress this as a matter by which you can see how one comes upon such things from quite a different side. One comes to such things with the most certainty when one does not observe them on the direct object but on a relatively indifferent object, to which one can most easily maintain a neutral attitude. You see, however, from this that the substances of which I have spoken, penetrate under the earth and remain there for a time. The substance that in a certain year streams in, only streams out again after several years. This is also connected with the fact that the out-streaming substance is on the whole heavier than the instreaming substance. This latter is more active, streams in quicker, the out-streaming substance is heavier and streams out more slowly.

When one makes intensive observation of human life one can see how man makes use of the forces in the instreaming substance when he comes out of

the universe to birth. Then in later years he loses connection with them. You will realize from what has been said that it is the head which is chiefly concerned with this instreaming substance. But the human head is a hard globe. It is indeed a hard globe, and among all the organs it is the most ossified. And thus, relatively early — not in childhood, but relatively early — it loses connection with the instreaming forces. Hence its formation and development are finished early. Man continues in his childhood his union with these instreaming forces and then they cease to influence him, at least this is so in our time-cycle. It was not always so on earth — I will speak of this presently — but it is so in our time. Now while man lives here on earth, the rest of his organism, apart from the head, takes possession of the out-streaming substances and their forces. This remaining organism imbues itself with them, and it is these forces which can rejuvenate the organism from without, as I indicated yesterday. They are the rejuvenating forces which act upon the etheric body, and which, while we are growing old physically, make it more and more chubby-faced.

Thus the human being, as etheric man becomes chubby. In this process undergone by the etheric body that is connected with the remaining organism there work the forces streaming out of the earth. And it is these too which we use when we go through the portal of death to return to the cosmos, to the spiritual world.

The earth, as you see, has a share in our life, is inwardly interested in it. And something is connected with what I have now said that can very easily be brought into a formula, into an essentially important formula. For a long time we live as souls between death and rebirth before we enter physical life through birth, and again we live as souls when we have passed through the gate of death, even up to our next incarnation. The dead live a spiritual life, and this life is connected with the stars as here on earth we are connected with physical matter. Since our head has been formed and shaped by the forces which we have lived through between death and a new birth, since we build up our head, as it were, out of cosmic forces, our own real being of soul and spirit fairly early

finds its spiritual grave in our head. We possess the head-forces that we have here on earth because our head is actually the grave of our soul-life as we led it before birth, or before conception. *Our head is the grave of our spiritual existence*. But inasmuch as we have come down to the earth, the rest of our organism is adapted to make us resurrect, for it takes up the forces which stream from the earth into universal space, in order to form its spiritual element. And whilst our physical organism falls away from us, our spiritual part with our forces that stream out from the earth passes through cosmic space into spirit existence.

This is the wonderful polarity that prevails in the universe in regard to man. We become physical out of the spirit, burying our spirit nature in the head, in the head is the end of our spiritual existence before birth. Here upon earth it is reversed. We leave the physical behind; the physical goes to pieces gradually during our life and the spiritual arises. We can say therefore: Birth denotes the resurrection of the physical, the spiritual being changed into the physical; death

denotes the birth of the spiritual, the physical being given over to the earth, just as the spiritual is given over to the universe through our birth. We give our spiritual element to the universe by reason of our being born, and by reason of our dying we give over to the universe our physical element. By giving our spiritual part to the universe through our birth, we are physical human beings. By giving our physical part to the earth through death we are spiritual human beings in the period between death and a new birth. That is the polarity. [See: 'Prayers for mothers and children' — and 'Earthly Death & Cosmic Life'.] And our life here consists in developing our spirit organism. But we can only develop it in the right way for our present earthly cycle when what I said yesterday is taken into consideration. That is to say, when one reaches the point where both members of human nature enter into a real correspondence, when head-life and heart-life enter into correspondence with one another, and the shorter head-life really lives itself into the whole man. Thus the whole man can then be rejuvenated during the lifetime to be lived through,

when in fact the head has long since lost its mobility, its power of inner development.

It will be the special task of a future educational science to make anthroposophical spiritual science so fruitful that the human being comes to feel how he is built up out of the cosmos, how he actually ‘shells himself’ from the cosmos and how he gives back to the cosmos what he has won for himself upon earth. This education must be given through all sorts of narratives, all sorts of things which are adapted moreover to youth — but so adapted that one can keep one's interest in them through every age of life. I only beg of you, my dear friends — I will not say to think-through something, for that is not of much use — to feel-through, thoroughly to feel-through something. Here too, you see, is a point where modern natural science is already concerning itself with what can be investigated through spiritual science. I have mentioned how intelligent geologists have expressed their view that the earth is already in a dying-out condition. The earth has overstepped the point where as earth-being she was actually in the middle of her

life. In the excellent book by Eduard Suess, *The Countenance of the Earth*, you can read how the purely materialistic geologist Suess states that when one walks over fields today and looks at the clods of earth, one has to do with something dying out that once was different. It is dying out. The earth is dying. We know this from Spiritual-Science, since we know that the Earth will be transformed into another planetary existence which we call the Jupiter existence. Thus the earth as such is dying away. But man, that is the human-race as sum of spiritual beings, does not die with the earth; humanity lives beyond the earth, as it lived before the earth was *Earth*, in the way I have described in my *Occult Science*. And so one can permeate oneself — not in thought as I said, but in feeling and experience — with the conception: 'I stand here on this earthly soil, but this ground on which I stand, in which I shall find my grave, has but a transitory appearance in the cosmos.' How then does a next earth, a new planet, arise out of this earth, on which the humanity of the future can dwell? Through what does it arise? It arises through the fact that we ourselves carry piece by

piece what is to form this new planetary existence. We human beings — the animal kingdom is also to some extent involved — inasmuch as we always carry within us something belonging to the next life, are already here during our physical life preparing the next planet that will follow the earth's existence. In the forces that go back again lies what is to be the future of the earth. We do not live merely in the present, we live in the future of the earth, but we have to keep returning into incarnation since we have many things still to fulfil on earth as long as earth exists. But we are involved in the future life of the earth. We have said that the earth breathes spirit-substance in and out. In the in-breathed substance we carry the past and the laws of the past, the forces of the past. In what is breathed out, given back again by the earth we bear in us what belongs to the future. In the human race itself rests the future of the earth's existence.

Think of all this made really fruitful with feeling and warmth, instead of all the stupid things that are imparted to the young nowadays: think of this

made alive in hundreds and hundreds of vivid narrations and parables and brought to youth! Then think what a feeling towards the universe would be aroused — what there is to do! What there is to be done if our civilization is to go forwards — what there is to do concretely! This is very important to consider. And it can be considered all the more since it is connected with what I have called the rejuvenation of man. That present-day humanity has come to such calamities is connected with the fact that it has lost the secret of *changing head-life into heart-life*. We have hardly any real heart-life. What people generally speak of is the life of instincts and desires, merely that, not the spiritual element of which we have spoken. Today men let what streams out into the universe just peacefully stream out, and they do not bother themselves about it. They pay no attention to it.

Some individuals instinctively take it into account. I have recently given an example of how individuals take it into account, in which case however they differ very much from others. I have

related the difference between Zeller and Michelet, the two Berlin Professors. I have said that I spoke with Eduard von Hartmann about the two men, just when Zeller had obtained his pension, since at seventy-two he no longer felt able to hold his lectures at the University. But Michelet was ninety-three years old. And Hartmann related how Michelet had just been there and had said to him ‘I don't understand Zeller, who is only seventy-two years old saying he cannot go on lecturing. I am ready to lecture for another ten years!’ And with that he skipped about the room and rejoiced over what he would lecture upon next year and could not imagine how that lad Zeller, the seventy-two-year-old Zeller, put in a claim to be pensioned off — no more to address the students!

This keeping young is connected with a proper mutual action taking place between head and heart. This can of course happen in the case of single individuals, but on the whole it can only occur rightly even in single individuals, when it passes over into our civilization, when our whole cultural life becomes imbued with the principle

that it should not have mere head-life but heart-life as well. But you see, to acquire heart-life needs more patience. In spite of the fact that it is more fruitful, more youth-giving to life, yet for heart-life more patience is required than for head-life. Head-life ... well, you see, one sits down and crams. When we are young we prefer to stick to our cramming in spite of all the talk of the pedagogues. For, my dear friends, certain customs have remained from earlier times, when things were still known atavistically, but people no longer attach a right meaning to such customs. I will remind you of one.

Everything that has been preserved from relatively not very early times, before materialism had become general, has a deeper meaning. In recent decades the habit has already been lost, but when I was young — it is some time since — there was an arrangement in the Grammar School — in the Lower School in the second Class — to have Ancient History, and then in the fifth Class one had Ancient History again. Those who planned such regulations at that time no longer knew why

it was so, and the teachers who dealt with these matters did not act as if they were aware of the reason. For anyone who had been aware of it, would have said to himself. ‘When I give history to a boy in the second Class, he crams it, but what he takes in needs a few years for it to become at home in his organism. Therefore it is a good thing to give the same again in the fifth Class, for only then does the knowledge that entered this poor head three or four years ago, bear its good fruits.’ The whole structure of the old grammar school was really built up on these things. The monastic schools of the Middle Ages had still many traditions derived from ancient wisdom, a wisdom that is not ours, but one that — preserved atavistically from olden times — arranged such things logically.

In fact it needs the principle of patience if life of the head is to pass over into life of the heart. For the head-life quickly unites with us, the heart-life goes more slowly, it is less active — so that we must wait. And today people want to understand everything all at once. Just imagine if a modern

man had the idea of learning something and then had to wait a few years in order fully to understand it. Such a principle is scarcely to be associated with the frame of mind of modern men. The feelings of modern men lie along very different lines.

One can find examples of this and it is well to point them out. Two plays have lately been produced in Zurich by people connected with The Anthroposophical Society, in fact it has been widely pointed out that the two people are connected with the building in Dornach, with Spiritual Science and so on. In this case, to be quite just, it must be owned that these two Zurich performances by Pulver and Reinhart have really been very well received in Switzerland. But one can find remarkable things in the correspondence that has gone out from Switzerland. The foreign correspondents have shown themselves, well, less interested, shall we say, than in this case the Swiss audience themselves. Thus I have had a newspaper given me in which these two Swiss first performances by Pulver and Reinhart were

discussed, where the correspondent cannot forego pointing out that the two authors are connected with our Movement and have drawn a good deal from it. Today people are not only afraid of the wrong teaching of the Gnosis, as I related yesterday, but they are afraid of anything concerning the life of spirit. If something about world-conception creeps into anything — Oh, that is dreadful! And this actually rests on the fact that there is no feeling for this relation of head-life and heart-life. All life to be found in mankind today outside the head is purely life of instinct and desire; it is not spiritual. And so the life of instinct and desire is irritated with the mere head-life. Head-life is very spiritual, very intellectual today, but more and more will it become — can one say — 'un-purified' by the instinct and desire life. Hence thoughts come forth in a very curious way. And this correspondent of whom I speak — you can perhaps best judge of the confusion of his head through his instincts if I read you a characteristic sentence showing his fear that questions concerning world-conception play into these plays of the two authors. Just think, the man

goes as far as writing the following:

‘But Pulver's belief in Christ ought to grow out of depths of sorrow and doubt if from the stage he wished to win disciples. The star flower plucked by Reinhart's seeker after Paradise at his studio window in the very first scene ought to bloom only at the end and from a bleeding heart.’

And now comes the sentence which I mean:

‘Both poets had their world conception already complete in their head as they began to write; it would have been better for the dramas if they had had to wrestle for their religion as they wrote.’

Now just think of that: nowadays one manages to make it a serious fault for anyone with a world conception to write! One is supposed to sit down as a perfect fool in face of the world to scribble away, and then in the scribbling, at the end, a world-conception is supposed to spring forth. Then the thing is produced at the theatre, and this is supposed to please the audience! Just imagine such stupid nonsense being actually spread abroad

in the world today; and many people do not notice that such rubbish is being circulated.

Such things simply depend on the fact that the life of the head is not worked on by the whole man. For of course the journalist who wrote that was a very ‘clever man’. That should not be disputed.

He is very clever. But it is of no possible use to be clever, if the cleverness is mere head-life. That is the important thing to keep in mind; that is extraordinarily important.

Here we touch upon something fundamental, very necessary to our present civilization. One can make such observations in fact at every turn. Logical slips are not made today because people have no logic, but because it is not enough to have logic. One can be wonderfully logical, pass examinations splendidly, be a brilliant University Professor of National Economy, or any other subject, and in spite of being so clever and having any amount of logic in one's head, one can nevertheless go off the rails again and again. One can accomplish nothing connected with real life, if

one has not the patience to lead over into the whole man what is grasped by the head, when one has not patience to call on the rejuvenating forces in human nature. That is the point in question. Anyone having to do with true science, such as spiritual science, knows that he would be ashamed to give a lecture tomorrow on what he had found out or learnt today — because he knows that that would be absolutely valueless. It would only have value years afterwards. The conscientious spiritual investigator cannot lecture by giving out what he has only recently learnt; but he must keep the things continually present in his soul so that they may ripen. If he brings forward what he has only just acquired he must at least make special reference to the fact, so that his audience may make note of it. One will only be really able to see what the present time needs if one bears in mind these demands on human nature. For what is necessary for the present age does not lie where today it is mostly sought; it lies in finer structures that nevertheless are everywhere spread abroad. One really need not touch on politics in calling attention to the following:

There are numbers of people today — more than is good for the world at any rate — who are of opinion that this war must continue as long as possible so that, from it, general peace may arise. If one ends it too quickly, one does peace no service. In the last few days — in what I say now I am passing no judgment on the value or lack of value of the so-called peace negotiations between the Central Powers and Russia, but it has been interesting all the same in the last few days to see what a curious sort of logic it is possible to work out. I have been given an article that is really extraordinarily interesting in this sense. The gentleman in question (his name is of no consequence here) argues against a so-called separate peace because he considers that through it universal peace would not be furthered. A direct way of thinking — but one perhaps that has gone a little deeper — might rather say to itself ‘Well, we may make a certain amount of progress if at least in one spot on earth we leave off mowing each other down’. That would perhaps be a straightforward, direct mode of thinking. But a thinking that is not so direct might be thus

expressed: ‘No, one really dare not leave off in one place, for in that way “universal peace” would not be promoted.’ And now the gentleman in question gives interesting explanations — that is, explanations interesting to himself — as to how people quarrel over words. It is his opinion that those people who say ‘One must be enthusiastic about any peace, even if it is only a separate peace’, are only hypnotized by words. But one must not be dependent on words; one must go to the core of the matter, and the matter is just this — that a separate peace is harmful to the general peace of the world. Among the various arguments that the gentleman adduces is one of the following sentence, an interesting sentence, a most characteristic one for the present day — where is one to begin, not to reduce matters too much to the personal? — Well — ‘Whoever is honest must admit that this is the motive of many’ (not all!) ‘among us who so delight in a “separate peace” and in Lenin and Trotsky’, (he means that enthusiasm for the word ‘peace’ is the motive) ‘while at the same time they shout tirelessly against anti-militarists and show little appreciation

for our Lenins and Trotskys'. (He is speaking of Switzerland.)

'We, however, who are not dupes of any word, but want to get at the matter itself, we do not want simply German peace, but peace, we want general peace. For us the word "separate" is a contradiction to the word "peace".'

(If one goes into it seriously, one must carefully distinguish between peace and peace! Moreover the article is headed 'Peace and Peace'.)

... 'We too who do not want German peace, but peace, we want general peace. For us the word "separate" stands in contradiction to the word "peace".'

Thus the gentleman who inveighs throughout the whole article against the worship of a word, then writes the following:

'... For us the word "separate" stands in contradiction to the word "peace". Separation is the principle of strife, not the principle of peace. After this World-War we need a World-Peace in

which all nations come at the same time to a great mutual agreement. What we see in Brest-Litowsk, this game of a select circle of diplomats, imbued with all the subtleties of diplomacy, with the naiveté, the idealism, (also the dogmatism) of the representatives of a new order, is a spectacle that can please no one who wishes the ideal to remain pure. It is to be feared that we may get a Devil's peace, which will only produce more frightful war, instead of God's peace which finally leads to an end to all war.'

Well, my dear friends, this is certainly logic, for the article is written with ingenuity; it is brilliantly ingenious. This article 'Peace and Peace' is even boldly and courageously written in face of the prejudice of countless people, but its logic is devoid of any connection with reality. For the connection with reality is only found through that of which we have spoken, through the maturing of knowledge; what the head can experience must be reflected upon in the rest of man and this must mature. It may be said that what the very clever men of today lack most of all is this becoming

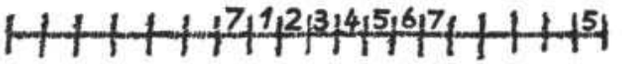
ripe. It is something that is connected with the deepest needs and deepest impulses of the present. You see, the present day has no inclination at all to go in for the study of these things. Naturally I do not mean that every single person can go in for such study, but men whose métier is study, ought to occupy themselves with such things, and then that would pass over into the common consciousness of mankind. For do we not find that journalists — with all respect be it spoken — write what they find accepted as general opinion.

If instead of Wilsonianism or some such thing, Mohammedanism were to be represented as the accepted common opinion, European journalists would write away about something Mohammedan. And if spiritual science had already grown into a habit in human souls, then the same journalists who today grumble at Spiritual Science would, of course, write very finely in the sense of Spiritual Science. But nowadays there is a disinclination to go into such things among the very people whose task it should be.

You see, as man stands here on the earth, he is really connected with the whole cosmos. And I have said before that what holds good today on earth has naturally not always held good. That we may be informed at least about the most important things, we shall speak now principally of the period of time since the great Atlantean deluge, the Flood. Geology calls it the Ice Age. We know that changes took place in mankind at that time, but there was a humanity upon earth even before this, although in a different form. (You can read in *Occult Science* how mankind lived then.) The Atlantean evolution preceded the present evolution. In that part of the earth, for instance, where the Atlantic Ocean is today — as we have often said — there was land. A great part of present-day Europe was then under the sea — conditions on earth were quite different during the age of this Atlantean humanity. The ancient Atlantean civilization went down. The Post-Atlantean has taken its place. But the Atlantean followed the so-called Lemurian civilization, which again had several epochs. Thus we can say that we are in the post-Atlantean civilization in the

fifth epoch, following the first, second, third and fourth epochs. Before this was the Atlantean civilization with its seven epochs (see diagram), before this again was the Lemurian civilization with its seven epochs. Let us turn our attention to the seventh epoch of the Lemurian civilization. It lies approximately 25,900 years before our epoch. It was about 25,000-26,000 years ago that this seventh epoch of the Lemurian age came to an end on earth. However remarkable it may sound, there is a certain resemblance between this seventh Lemurian epoch and our own epoch. Similarities are as we know always to be found between successive periods, similarities of the most diverse kinds. We have found a close similarity between our age and the Egypto-Chaldean. We will now speak of one which is more distant; there is also externally, cosmically, a resemblance. You know that our epoch which begins in about the 15th century of the Christian era is connected with the cosmos through the fact that since that time the sun has its Vernal Point in Pisces, in the constellation of Pisces, the Fishes. The sun had previously been for 2,160 years in the

constellation of Aries, the Ram, at the Vernal Equinox. Here in this seventh Lemurian epoch (left) there were similar conditions. Twelve epochs ago the sun was in the same position. So that towards the end of the Lemurian age there were conditions similar to ours.



This similarity contains, however, an important difference. You see, what we acquire today of inner force of spirit and head-experience, as we have described it in these studies, was also experienced by the Lemurian human being of that time, though in a different manner. The Lemurian man was constituted in quite a different way from the man of today, as you may read in my *Occult Science*. What could enter into him out of the universe, really entered right in. So that the Lemurian man received practically the same wisdom as the man of today gains I through his head, but it streamed into him out of the universe, I and only in this sense was it different. His head was still open, his head was still susceptible to the

conditions of the cosmos. Hence powers of clairvoyance existed in ancient times. Man did not explain things to himself logically, he did not learn them, but he beheld them, since they entered his head out of the cosmos, whereas today they can do so no longer. For what comes in ceases in relatively early youth. As I have said, the head no longer stands in such intimate relation to the cosmos. That is so in the present epoch, at that time it was not so; at that time the head of man still stood in much more inward relation to the universe; at that time the human being still received world-wisdom. This did not lack that logic which is nevertheless lacking in what man gains for himself today. That original wisdom was an actually inspired wisdom, one that came to man from without, arising from divine worlds. Present-day man is unwilling to consider this; for modern man believes (forgive me if again I express myself somewhat drastically) that ever since he has been on earth he has had a skull as hard as it is today. This, however, is not true. The human head has only closed in relatively recent times. In ancient times it was responsive to cosmic in-streamings.

Only an atavistic remainder is still there. Everyone knows that when he observes a child's head (a really young child's head) there is still one place that is soft. This is the last relic of that openness to the cosmos, where in ancient times cosmic forces worked in a certain way into the head and gave man cosmic wisdom. Man at that time still had no need of that correspondence with the heart, for he had a small heart in the head that has become shriveled and rudimentary today. Thus does the human being change. But conditions alter over the earth and man must grasp this and change too — adapt himself to other conditions. We should have been perpetually tied to the apron-strings of the cosmos, if our head had not ossified. We are shut off in this way from the cosmos and can develop an independent ego within us. It is important that we bear this in mind. We can develop an independent ego by reason of having acquired physically this hard skull. And we may ask when mankind actually lost the last remnant of the memories, the living memories of the ancient archetypal wisdom? This remnant really only faded away in the epoch that preceded ours, the

fourth post-Atlantean epoch, during the Greco-Roman civilization. Human beings had then, of course, long since possessed closed skulls, but in the Mysteries there still existed original wisdom preserved from quite ancient times, from the epoch that preceded the Lemurian Pisces-age, from the Lemurian Aries-age.

As much as man could have of his ego in the Lemurian times was also revealed to him from the cosmos; his inmost soul-force was manifested to him from the cosmos. This came to an end in the fourth post-Atlantean epoch, the Greco-Latin time. The heavens closed their last door to man. But instead they sent down their greatest Messenger precisely at that time, so that man can find on earth what he formerly received from heaven — the CHRIST. The Mystery of Golgotha is indeed a cosmic fact, inasmuch as there would have ceased for man what had been revealed to him from the heavens, cosmically revealed, from Lemurian times. Then there appears the Impulse which can reveal it to him from the earth. Only man must gradually develop what has been revealed to him

from the earth in the Christ Impulse, and develop it, precisely by that process of rejuvenation of which we have been speaking.

Now, it is a result of this human development that we bear something within us today that is — so to speak — quite wonderful. I have already mentioned in yesterday's lecture that the knowledge of our time is the most spiritual it is possible to have; man however does not remark it because he does not let it mature. What can be known today about nature is far more spiritual than what was formerly known. What man formerly knew brought down certain realities out of the cosmos. In the stars, as I mentioned yesterday, the Scholastics of the Middle Ages still saw angelic Intelligences. Modern Astronomy does not of course see any angelic Intelligences, but something that one can calculate by mathematics or mechanics. But what was formerly seen has been thoroughly passed through a sieve; it is there, but sifted to the last vestige of spirituality. It belonged to the quite lovable genius of Novalis to see rightly in this point. In the

Aphorisms of Novalis you find the beautiful expression — I have often quoted it — ‘Mathematics is in truth a great poem’. But in order to see how mathematics, by which one also calculates the worlds of the stars and their courses, is a great poem, one must be oneself a poet, not as the modern natural scientists are perhaps, but such a poet as Novalis. Then one stands in wonder before the poetry of mathematics. For mathematics is phantasy. Mathematics is nothing observed through the senses, it is phantasy. It is, however, the final product of phantasy that has still a connection with the immediate external reality. Mathematics in fact is Maya thoroughly passed through a sieve. And if one learns to know it, not merely in the schoolmaster sense that prevails in the world today, but learns to know mathematics in its substance, learns to know it in what it can reveal, then one learns indeed to know something in it that has as much reality as an image that we see of ourselves in a mirror, but which nevertheless tells us something, in certain circumstances tells us a good deal. But to be sure, if one considers the mirror image as a final reality,

one is a fool. And if one even begins to want to hold conversation with the reflection because one confuses it with reality, one is not really looking for reality at the right spot. Just as little can reality be found in the mathematical calculations in Astronomy. But the reality is certainly there. As a mirror reflection is not there without the reality, so the whole spiritual existence, that is calculated purely mathematically, is there; it is only passed completely through a sieve, and must force its way back to reality.

Precisely because our age has become so abstract, has been formed so purely by the head, it has such an immense spiritual content. And there is actually nothing that is so purely spiritual as our present science; it is only that men do not know nor value this. At any rate it is almost ridiculous to be materialistic with modern science! For it is a funny way of going through life if one takes modern science materialistically, and yet almost all learned men do take it thus. If one asserts, with the ideas that modern science can develop, that there is only a material existence, it is actually comic; for if

there were only a material existence, one could never assert that there was a material existence. Merely by making the statement ‘there is a material existence’ — this action of the soul is in fact the finest spiritual element possible, it is a proof in itself that there is not solely a material existence. For no person could assert that there was a material existence if there were only a material existence. One can assert all sorts of other things, but one can never assert that there is a material existence, if one only accepts a material existence. By asserting that there is only a material existence one actually proves that one is talking nonsense. For if it were true what one asserts, if there were only a material existence, nothing could ever arise from this material existence which became somewhere or other in a person the asserting — which is a purely spiritual process — ‘There is a material existence’.

You see from this that nowhere has such a logical proof been put forward that the world is of the spirit, as by the science of our time which does not believe in it — that is to say, does not believe in

itself — and by our whole age, which does not believe in itself. Only because mankind has spiritualized itself increasingly from epoch to epoch and has arrived at having such sharply refined concepts as we have today, only because of this has mankind reached the point of now seeing solely the quite ‘sieved’ concepts and can of its own volition connect them with the heart forces. This is shown very plainly now in external life, it is shown too in the great catastrophic events.

For, my dear friends, if one really studies history, there is a great difference between what is now called the present world-war — which is really no war at all, but something else — and earlier wars. People today are not yet attentive to these things, but in all that is going on this distinction is shown. One could refer to many proofs of the fact that this is shown. But you see, there are many men who speak from the standpoint of a quite particular ingeniousness in such an unclear way as the man from whose article I read you a sentence. For this modern acuteness gets to the point of again and again defending the peculiar sentence ‘One must

prolong this war as long as possible so that the best possible peace may be established'. No one would have spoken like that about earlier wars. In many other respects too they would not have spoken as is spoken today. People do not yet notice that, as I said, but nevertheless it is so. If you take all earlier wars you will always find that fundamentally in some way or other men could say why they were waging war. (I will bring forward two things to illustrate this, though hundreds might be brought forward.) They wanted something definite, clearly to be outlined, to be described. Can the men of today do this? Above all, do they do it? A great part of those who are heavily involved in the war, do not do it. No one knows what really lies behind things. And if someone says that he wants this or that, it is generally so formulated that the other has no real idea of what he wants.

That was certainly not the case in earlier wars. One can go through the whole of world history and not find it. You can take such grievous events in earlier times as, for instance, the invasions into

Europe of the Tartars, the Mongols, and you will always find that they were quite definite things, that could be sharply defined, that could be understood, and from which one could understand what actually happened. Where is there today a really clear definition of what is actually going on, a really clear description?

That is one thing. But now, my dear friends, let me say something else — what was generally the actual result of wars in earlier times? Look wherever you will and you will find that it was certain territorial changes, which people then accepted. How do people face these things today? They all explain that there must be no territorial changes. Then one asks oneself again ‘What is the whole thing for?’ Compared with former things this is really how the matter lies: people cannot in any case fight for what they always fought before, because that simply cannot be done. The moment that is somehow supposed to happen there is an instant declaration ‘That simply cannot be done’. Thus according to the impulses that prevail there can really never be a peace; for if one were to

leave everything as it was before, there was no need to begin. But since one has begun and nevertheless wants to leave everything as it was before, one can naturally not leave off, for otherwise there would have been no need to begin!

These things are abstract, paradoxical, but they correspond to profound realities; they really correspond to conditions that ought to be kept in mind at the present time. One must in fact say that what is discussed here as the lack of correspondence between head-man and heart-man is today world-historical fact. And, on the other hand, one can say: men stand today in a quite particular period of development; they cannot control their thoughts in a human way. That is the most significant characteristic of our time; men cannot humanly control their thoughts. All has become different, and people are not yet willing to notice that all has become different.

Thus, one is not merely concerned with something that has a significance in questions concerning world-conceptions, but with something that very deeply affects the most wide-spread event of our

time, the most crushing event for humanity. Men no longer find from out their soul the connection with their own thoughts. And this can show us how not only the individual but humanity too in a certain way has forgotten how to call upon the rejuvenating forces. Humanity will not easily be able to extricate itself from this condition. It can only do so when there is a belief in the rejuvenating forces, when we get rid of much of what cannot be rejuvenated. Whether we look at individual persons or consider what is going on around us, we find the same thing everywhere. We find a sifted and sieved head-wisdom, head-experience, without the will to let things ripen through the heart-experience. This is, however, so deeply linked with the needs of the common evolution of mankind, that man should turn his closest attention to it for the present and the immediate future. We have indeed often spoken of it before from the most varied aspects. It is precisely this state of things that shows how necessary it is for spiritual science to enter the world today — even, one might say, as something abstract. But it is fruitful, it can remould the world

because above all it can send its impulse into actual, concrete conditions of life. Man would face sad times if he should continue no longer to have faith in the becoming older, if he wanted to stop short at what the short-lived head can experience. For I have said already that the utmost extreme of what the short-lived head can acquire is abstract Socialism, which does not proceed from concrete conditions. Yet this is really solely and alone what people believe in. The philosopher constantly asserts today that there is only matter — on account of his refined spirituality. But he ought to give up this judgment at once, for it is nonsense. But the mainspring of the present so-called war is to be found in the general world-condition from which there is no way out — just as there is no way out from the sentence ‘There is only matter’. For the present time is in fact spiritual! And this that is spiritual needs condensing, needs strengthening, so that it may grasp reality; otherwise it remains mere mirror-image. *In the way humanity works today it is as if one did not wish to work in a workshop with actual men, but as if one thought one could work in a workshop*

with mirror-pictures.

And so it is in the most extreme form of head-concept-socialism, which on this account is so plausible for great masses since it is logical head-experience, purely logical head-experience. But when this logical head-experience cannot meet the spirit element of the other man, with what then can it meet? That is what we have often spoken of, in fact, even today. It then unites with blind desires and instincts. Then there results an impure mixture between the head-experience, which is really quite spiritual, and the blindest instincts and desires. That is what they are now trying to join together in the East, in a world historical way! A socialistic theory, pure head-experience, has nothing whatever to do with the actual concrete conditions of the East; what is devised by men like Lenin and Trotsky has nothing to do with what is developing as concrete necessities in the East. For if Lenin and Trotsky, through some peculiar chain of circumstance, had landed up in Australia instead of Russia, they would have thought they could introduce the same conditions that they wished to

introduce into Russia. They fit Australia, South America, just as much, or just as little, as Russia; they would fit just as well on the Moon, since they fit no real concrete conditions at all. And why? Because they come from the head, and the head is not of the earth. Perhaps they would really fit better on the Moon, since they are purely from the head. The head is not of the earth. That they are intelligible, comes from the fact that they are closely related to the head. But here on earth such things must be established as are related to the earth; a spirituality must also be found which is connected with the earth's future, in the way we described yesterday.

That leads into quite deep and significant things. And when one considers them, one will see how little inclined the man of today really is, to go into these things. And they are as necessary as our daily bread. For otherwise, if the path to rejuvenation is not found, the evolution of mankind will either get into a pit or a blind alley.